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THE
CATHOLIC CHURCH IN NEW YORK

A History of the New York Diocese From its
Establishment in 1808 to the Present Time

BY

THE REV. JOHN TALBOT SMITH, LL.D.

AUTHOR OF "THE TRAINING OF A PRIEST," "HISTORY OF
OGDENSBURG," "THE CHAPLAIN SERMONS," ETC., ETC.

WITH INTRODUCTION BY THE
RIGHT REVEREND JOSEPH F. MOONEY, V.G.

Vol. II

New York and Boston
Hall & Locke Company

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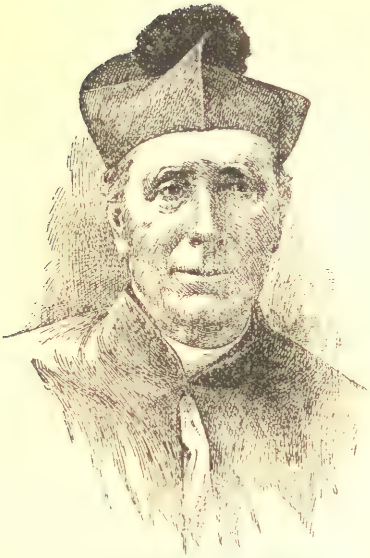
CHAPTER XX

THE EDUCATION AND CHARITY SYSTEMS



Mgr. Bernard O'Reilly

IN the time of Archbishop Hughes the question of education was chiefly a protest against proselytizing. The zealous Protestants of the time made use of the common school to turn Catholic children from their faith. The universal custom of that day placed the education of the child in the hands of the Church, and every sect that could afford it had a free school. A society of enterprising citizens undertook to educate the children of no particular faith in what was then called the Public School. When this society was discovered in the work of proselytizing, Dr. Hughes helped to drive it out of existence. Our public school system took its place, and gradually developed into its present form. The situation for Catholics was not found bettered by the change, although sectarian teaching had been banished in great part; some of the text-books had been expurgated in behalf of Catholics, and a kindlier spirit was shown towards them. For the State to concern itself with popular education, except in the way of contributing financial aid to the parish schools, was a novelty. Thus for many years St. Peter's parish school received great help from the public treasury.

When the possibilities of a State system of education began to be perceived, enthusiasm grew in one section of the community and opposition in the other. The religious people asked how the State would carry on the religious training of the children, since in America the State was supposed to keep out of such matters. They were told that the public school would not teach religion, which would be left entirely to the parents at home and the clergy in the catechism class. A system of education without religion did not appeal to the people of that period. A discussion arose as to the nature of such a system. Was it good, bad, or merely indifferent? The answer of Archbishop Hughes decided against the system, and the work of building the church school was seriously undertaken, in spite of the financial difficulties. As we have seen in a former chapter, the energetic Hughes had succeeded in building thirty-four schools and was giving a religious training to sixteen thousand children at the time of his death.

Ten years later the whole question of education had taken on a new phase. The Revolution in Europe, having intrenched itself strongly in Rome and in Paris, imprisoned the Pope and dethroned the Bonapartes, made most determined war on the Catholic Church. In order to detach from the faith the next generation, it began to seize by degrees the education of the children, to introduce the State system, and to drive out the religious teachers from the common schools. Its leaders, seeing the importance of this move, took up at once the cause of popular education everywhere. The State was to be the sole educator of the future citizen, and the children were to be trained without religion; in France and Italy because the State was hostile to religion as a superstition; and in the United States because the people were of all creeds and of none, making the teaching of religion practically impossible. It did not take very long to discover that the trend of the times was away from all religion, and that the utter absence of religion from the training of the children, even in the happy conditions prevailing in the United States, increased the ranks of indifferentism and diminished the numbers of the faithful. The agnostics boasted that the common school would in time destroy all superstition, and pointed with pride to the thinning ranks of Catholicity in the Latin countries, and of Protestantism in the United States.

Then arose a warm discussion on all sides, but particularly heated in the Catholic ranks, upon whom devolved the labor of organizing the attack on agnosticism. The extremists were as usual more than bitter. One party wished to make the church school a dogma of the faith; the other declared it superfluous as a means and abominable as a fact. The moderate and practical people, who discuss without passion and work without noise, decided that the church school had become a necessity of the times, and that the principle of religion in education could never be abandoned under any conditions. They began to build schools as a barrier against the rising wave of indifferentism. Even the blind could see, as far back as 1865, that the Protestant body was losing its children by the hundred thousand every year. The Catholic leaders were determined not to suffer like loss out of deference to the plausible teaching of the state educators, who were eager to prove that their system intended and caused no harm to religious faith. The Pope took up the matter, the leading Catholics in all countries spoke and wrote on the question, and finally thought and feeling crystallized into that formula which in our day is accepted as a commonplace: there must be no divorce of religion from education in the training of the children. It was a principle long known and accepted in the Church, but until the atheists and other opponents of Christianity began to use state education as a weapon against religion, it had not received the emphasis given to it in the nineteenth century.

As far as the Catholic body in the United States was concerned, the question was settled by the Third Plenary Council of Baltimore held in 1884. The Provincial Council of New York in 1883 declared in its pastoral letter that it had been clearly decided by the Popes "that no Catholic, of whatever rank or condition he may be, can approve of any system of public instruction from which religion is totally excluded." Cardinal McCloskey had for many years exerted himself to build up the Church-school system in line with this declaration. The Baltimore council ordered that every parish with a resident pastor should within two years of the publication of the decree build a parish school unless dispensed by his bishop for good reason. Discussion of the merits of the question ceased with these positive utterances; there only remained the question of ways and means, which was really serious. New York did fairly well with it in Dr. McCloskey's administration. He increased the number of church schools from thirty-four to one hundred and fifteen, of which sixty were for girls and fifty-five for boys. They taught 33,000 children, an increase of 17,000 over the previous period, which was not remarkable, since the population had increased six times, and the prosperity of the Catholic body about ten times, as nearly as may be judged. But when one remembers that all things had to be done in this period for an immense increase of population, churches and charities erected, priests educated, and an entirely new organization provided, the work done was highly creditable.

The church schools did fine service in various ways, although subjected to much criticism and unjust comparison with the public schools. As a rule they were immensely popular with the people, because they were church schools; and highly objectionable to the critical, because they could not compete in elegance and progress with the State system. They were uncomfortably crowded in some places, and in others had a rude multitude to train and discipline. The teachers were for the most part members of religious communities, brothers and sisters, with all the deficiencies peculiar to that time. It was a time of stress, of hasty preparation, of ancient methods, of poverty and struggle for mere existence; yet an improvement on the preceding period, when not a few schools were in the basements of half-finished churches. The critics did not take account of anything but the fact that the church schools and teachers were inferior to their state competitors in quality and in method. This could reasonably be doubted. The church teachers remained faithful to the rudiments of study, and taught reading, writing, spelling, arithmetic, grammar, geography, and history with the old-time thoroughness; so that their graduates could take useful positions where these things were appreciated. They brought up the children close to the church, made it the centre of their daily life, protected their innocence with the Sacraments, and rooted the faith in them beyond the power of the world to uproot in after days. That simple education was free from the disastrous fads of later times, and its excellence was like the well-made furniture of a century back, simple but solid, outlasting the glue-pot abominations of a showier period.

As a matter of fact, when the children of these church schools came into competition with those of the public schools they did not show any inferiority; and oftener won than lost to their rivals. Some of the schools were remarkable by their attendance and their success; such as old St. Mary's with its 1,800 boys and girls, the crowded schools of St. Peter's and St. Patrick's and the German school of the Redemptorists'. Although they were accused of indifference to progress, this was untrue, as both the clergy and the teaching communities, harassed though they were by the lack of funds, steadily discussed ways and means for betterment, the proof of which is to be found in the conditions of our own time. The question of the Church's ability to educate all the children led to practical schemes to secure the aid of the State. Dr. Patrick McSweeney of Poughkeepsie made an arrangement with the city authorities by which he secured financial support from the city for his school. It was known as the Poughkeepsie Plan, and met with equal praise and blame, according to the views of the critic. The extremists denounced it as a surre der of the principle of religion in education; the practical praised it as a means to enable the Church to gather all its children under its own wing at a bearable expense to the people. It was a compromise, of course; in return for city aid Dr. McSweeney leased his school to the corporation, banished all religious pictures, emblems, and exercises during school hours, and accepted text-books, examination, inspection, supervision, from the education department. It was denounced heartily by Editor McMaster, who could never understand the meaning or the necessity of compromise; but it lived on for many years, until it was discovered to be too religious to suit the State authorities, when it was discontinued. Such is the fate of compromise, to be denounced and destroyed by the extremists of all parties.

At Rondout, farther up the Hudson, another experiment was tried which yielded good results later on. Rev. Michael C. O'Farrell introduced the Franciscan Brothers into the parish, and undertook the formation of a church school on the latest and best modern plan. An academy was founded for the higher branches in 1875, and the course of studies so graded as to fit the boys for college and the girls for the State examination for teachers. This practical idea made the schools so popular that seven hundred children attended; the girls were sent regularly each year to the teachers' examinations in the town of Saugerties, and passed them with success; while numbers of the boys thus encouraged entered the learned professions. This idea was afterwards taken up generally, and gave the church schools an immediate business value.

Over sixteen hundred boys and girls attended St. Gabriel's schools; thirteen hundred crowded St. James' schools; nearly fourteen hundred the Cathedral schools; an average of one thousand frequented the schools of St. Michael's, St. Francis Xavier's, St. Bridget's, St. Alphonsus', and St. Teresa's; but the schools of the Immaculate Conception parish on East Fourteenth Street carried off the palm with an attendance of over two thousand. Six hundred pupils was considered a small school. In the country Yonkers had a school of six hundred in one parish, and in another a school of nearly eight hundred; Poughkeepsie in its three schools taught a thousand children; and Newburg had nearly six hundred. In twenty other parishes of the country districts the schools had an attendance on the average of one hundred. At that date the church school with all its drawbacks was undoubtedly popular.

Higher education made more progress during this period than the primary department, and found itself in fair condition by the year 1885. The young clerics were trained for the most part in the provincial seminary situated at Troy; although a number were also sent to Rome, and permitted to study in other American seminaries. The result of steady training under one faculty and one system showed promptly and effectively in the sacerdotal body within a decade after the seminary was opened. The Belgian priests in charge of the institution were men of learning and character; Dr. Van den Hende as first rector, Rev. Henry Gabriels as second rector and professor of history, Rev. Peter A. Puissant as professor of moral theology, Rev. Charles Roelants as professor of Sacred Scripture, Rev. Augustine Fivez as professor of dogmatic theology, and Rev. Remy Lafort as professor of canon law, left their impress as teachers and character-makers on the grand majority of the clergy of New York and New England. The course was too short for the best work, but a year of philosophy and three of theology was all the time that could be spared at that period, when the native clergy were in demand. Later three additional months were added to the course. The students sent abroad were permitted to study a longer period, and encouraged to win degrees; so that in time the standard of clerical learning rose to a respectable level, and scholarly taste became more widespread.

The colleges and academies for young men increased to ten, and trained an annual average of two thousand students. The Jesuits in charge of the boarding college at Fordham and the day college of St. Francis Xavier on West Sixteenth Street raised the two institutions to a high standard of efficiency, from the Catholic point of view; for the American college method was undergoing a radical change under the modern scientific and commercial influences, and new standards and methods had come into vogue. The merits of the old and the new system were warmly discussed, and the great Brownson gave his opinion in this fashion: "Comparatively few of them (Catholic graduates) take their stand, as scholars or as men, on a level with the graduates of non-Catholic colleges; and those who do take their stand do it by throwing aside nearly all they learned from their Alma Mater, and adopting the ideas and the principles, the modes of thought and action, they find in the general civilization of the country in which they live. . . . The cause of the failure of what we call Catholic education is, in our judgment, the fact that we educate not for the future, but for the past." This sonorous phrasing of the grand old man meant only that he overlooked the two main facts in the question of Catholic college education: that its educators had been at work not more than a quarter of a century, and were without the proper means. There had been no failure, but rather the most astonishing success; inasmuch as four colleges had been brought into existence, were kept going, and turned out a very fair intellectual product.

Besides the two Jesuit institutions, the Christian Brothers conducted a good college, famous as Manhattan College, and three fruitful academies, which gave to the city a splendid group of business and professional men. The Fathers of Mercy founded in 1869 the college of St. Louis in the city of New York. At the north end of Westchester County the Christian Brothers established a normal school for their novices, to prepare them for the work of teaching in school, academy, and college. These institutions, with all their defects, prepared for the Church a fine body of priests, their proudest service, and for society a superb body of laymen, whose success in after years proved that the poor college, unendowed and neglected, but manned by self-sacrificing teachers, could produce fine character and robust faith. The faculties too were alive to the changing conditions in education, and had begun to take thought for the future even while the critics were fault-finding. The demand for teachers, surveyors and engineers, journalists, and business specialists, led them to arrange the courses of study so as to fit their graduates for these new opportunities.

In the education of the girls, the Sisters of Charity led the way with their institution of Mount St. Vincent on the Hudson, and twelve other academies in the city and the diocese. There were in all twenty-six academies for girls, with an attendance of three thousand. The Sisters of the Sacred Heart developed their famous academy at Manhattanville into fine proportions, and had two other academies in the heart of the city. The Ursulines managed three academies, and the Dominican Sisters, the Sisters of Mercy, the Franciscans, the Sisters of the Holy Cross, each directed one or two institutions. Their methods were all of the old school, which looked rather to the domestic circle than to the civic arena for its standard of qualifications for young women. The girls were trained in good manners, in piety, in needle-work and music, in the common English branches, in literary taste; but not for business, or work outside the home, or for any of the numerous departments into which ambitious women were then making their way. Criticism of the girls' academies was therefore more vehement than of the colleges, and led in time to important changes in the curricula. Nevertheless these institutions could plead poverty and youth as excuse for their passing defects. To the people of this day the achievement in the primary and higher departments of religious education looks wonderful in view of the early conditions. For the first time in long centuries the Church was doing its work without the aid of the State; it was building all things from the alms of the people; and the critics forgot this wonderful fact in their zeal for perfection in every department. The women trained by the convents served their generation nobly as the mothers of the present generation, and not a few of them attained social, professional, and literary eminence.

While the work of education was thus carried on, the department of charity was not neglected. It is much nearer the mind and heart of the Church than the work of education, because the need is more instant and imperious. In the American environment it received a great impetus, as in the case of the church schools, from the schemes of proselytizers, who took advantage of the distress of Catholic orphans, old people, hospital patients, and outcasts, and either made them bad Protestants or deprived them of all religion. For this reason the work of caring for orphans first engaged attention. They were cared for in three large and very successful institutions, two in charge of the Sisters of Charity, and the third in care of the Notre Dame congregation, which looked after German children. In behalf of the French orphans, the sisters of the Holy Cross opened an asylum in 1867, on West Twenty-sixth Street. Dr. McGlynn opened another the next year for the orphans of his parish and the neighborhood, and called it St. Stephen's Home, and the Sisters of Charity opened a third on Staten Island. With these asylums the orphans of the diocese could be cared for comfortably. As means increased the forms of charity took special forms suited to the various needs. The most notable was the charity founded by Levi Silliman Ives in behalf of destitute and neglected children. The former Episcopal bishop of North Carolina was a man of true apostolic character, and he undertook the task of caring for children of this class with a thoroughness that led to immense success.

With the instinct of his early training he made it the work of the laity, placed its government in the hands of lay trustees, and carefully maintained that character for it during his lifetime. It grew from a doubtful beginning into the institution known to the world as the Catholic Protectory. From two small homes in Yorkville, it passed to the great buildings erected at Van Ness in Westchester County, where under the direct charge of the Christian Brothers an industrial home was established. Between three and four thousand children here find shelter, education in useful trades, and religious training; they are looked after when they enter the world, and are encouraged to lives of piety and usefulness. The institution is a good-sized town in population and in its industries. In addition to the work of keeping it going in good order, its executive has also the task of subduing, reforming, and sanctifying that group of children whose earlier years ran wild in the slums of the metropolis. In this work the authorities had the support of the law, and the direct sanction of the State; for not only was the board of managers incorporated under the law, but children were committed to their care by the magistrates, and the city paid a small sum annually for their maintenance. A similar work was undertaken in 1871, by the Rev. John Drumgoole. The homeless boys of the city, newsboys, and other little workers who earned a living but had no relatives or friends to care for them, had been gathered together in a lodging-house on Warren Street, in charge of some charitable men; but the work grew rapidly and far beyond the power of volunteers, and Rev. Father Drumgoole offered his services to make it permanent and to develop it. From this humble beginning grew the establishment known in our time as the Mission of the Immaculate Virgin, or more popularly the work for the protection of homeless and destitute children.

At first it had not the aid of the city, and depended entirely on a little publication called *The Homeless Child*, for its revenue. Yet the method of publication so appealed to the general public that Father Drumgoole was enabled to buy the lots in Lafayette Place, to erect a good building there, then to purchase a farm on Staten Island, and to erect more buildings; so that in time his institution became a rival in form if not in excellence, to the Protectory. From providing a home for the little street-workers it developed into a many-sided charity, which sheltered the helpless orphans, the deserted babies and children, and provided help for a small army of the poor. In the year 1885, it sheltered between the city house and the country farm, a thousand children, and had become one of the great institutions of the diocese. The Sisters of Charity, under the lead of a woman blessed with remarkable energy and executive capacity, Sister Irene, undertook in 1870, to establish an asylum for foundlings. The need for the work existed, but no one imagined how imperative was the need. At the end of fifteen years the new institution, healthfully located on East Sixty-eighth Street, had three departments: a maternity hospital with thirty patients, a refuge for needy mothers with three hundred inmates, and the asylum with seventeen hundred foundlings. The charity became very popular from the outset, and the problems of its continuance were so ably solved by Sister Irene, that it took and held a prominent place among the really great works of charity.

The Sisters of Mercy carried on their usual work in three institutions: a house of protection for poor girls and children, an industrial home for girls, and another for boys, located in the country. Their chief aim was to prepare the children for domestic and other skilled service, and in addition they looked after them as long as possible after they had begun to earn their own living. The Franciscan Sisters founded a home for destitute children in Peekskill and had five hundred inmates; the Sisters of Charity in addition to the works already mentioned had a home for destitute children in St. James' parish, a retreat for the insane at Harrison, an orphan asylum for girls in Prince Street, a home for girls in Nanuet, and an orphan asylum in Port Jervis; the Dominican Sisters had a home for children in East Sixty-third Street and another in the country at Blauveltville, both sheltering six hundred children; the Christian Brothers managed a boys' orphan asylum on the Boland farm at Peekskill, the gift of a Mr. Boland; and St. Michael's parish supported a home in charge of the Sisters of the Presentation on Staten Island for the poor children of their parish. The particular devotion of the laity to charity work led to the foundation of Mrs. Mary Starr's home on Second Avenue, for befriending children and young girls, and to Miss Susan Osborn's lodging-house for respectable working girls on West Fourteenth Street. In 1869 Mrs. Starr began her labors, carried them on in her own way, and looked after two hundred inmates of all conditions, together with outdoor clients, supported by voluntary offerings, and keeping aloof from subjects committed to protection by the magistrates. Her theory inclined to the perfect liberty of the client, as she feared what was called "institutionizing" the poor and destitute. Miss Osborn began her work in 1877, helped women of all ages to obtain employment, and reported as the result of eight years' work nearly four thousand cases of shelter and relief.

A mission to look after the Catholic immigrants was founded in 1884 and placed in charge of Rev. John J. Riordan, who made it his regular duty to receive the Catholic immigrants on landing from the steamers, and to aid them in every way to reach their destination, and to avoid the traps laid for the innocent and the unwary. The association of the Holy Childhood in charge of the Jesuits gathered funds for the foreign missions; the clerical aid association was formed to provide support for its members in sickness and old age; and a commissariat of the Holy Land, in charge of a Franciscan, Rev. Charles Vissani, took up the work of collecting funds for the preservation of the holy places in Palestine. Finally, the Sisters of the Good Shepherd developed their fine charity of rescuing fallen women, and supporting wayward girls, with great success. They were able to build a large and suitable institution on the East River at Ninetieth Street, where they protected six hundred women and girls, led the sinners to penitent lives, trained the wayward in habits of virtue, and labored patiently with the more hardened class. Of all the charities this called for the greatest discretion and care, and involved the most painful effort. The success of the community in dealing with the problem of reform won the general approval.

At the close of the Cardinal's administration the charities had increased in number and efficiency, particularly those concerned with children. The hospitals, however, were not behindhand, although there was not for them the same pressing need. St. Vincent's, in charge of the Sisters of Charity, continued to develop; St. Francis' hospital on East Fifth Street opened in charge of the Franciscan Sisters of the Poor, and made a reputation for its kindly spirit and skill; the same community established St. Joseph's hospital for consumptives on East One Hundred Ninth Street, a most needful charity; and a hospital was opened on West Thirty-second Street by the Franciscan Sisters of the Third Order. A new community of sisters came from France and settled in the city, the sisters of the Bon Secours, whose chief duty is the nursing of the sick in their homes. Another community, familiarly known as the Nardines, opened an institution in Fordham for the care and improved instruction of deaf-mutes. On West Fifteenth Street, the Sisters of Charity opened a home for the aged, and the Little Sisters of the Poor founded two institutions of the same kind on East Seventieth and on West Thirty-eighth Streets. The number and variety of these various charities were due in part to the aid provided by the city to certain forms of charity, and to the generous and proper ruling of the law which sent Catholic orphans and destitute children to Catholic institutions.

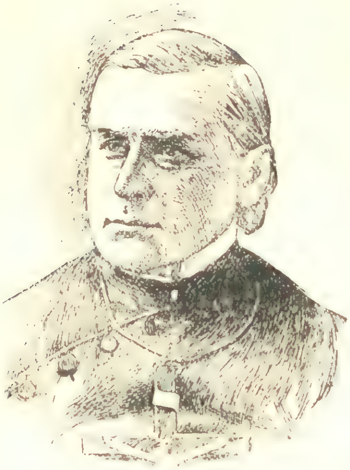
This law was passed by the New York legislature in 1875, and was a result of the greater influence now exercised in public affairs by members of the Catholic body, not merely in the political circle, but also in the social and the commercial world. A large proportion of the journalists of the city were of the Catholic faith; not a few of the political leaders of both parties were Catholic; taking advantage of the kindlier feelings prevailing since the close of the war, Catholics secured the enactment of a law which put an end in one direction to the outrages of the proselytizers in public institutions. Children committed to State institutions were ordered sent, where possible, to such asylums as professed their faith or the faith of their parents; and the city paid a fixed annual sum for their support, about one hundred dollars for each child.

The crown of this edifice of charity was the society of St. Vincent de Paul, the organization which Frederic Ozanam had originated and perfected in France in 1845, and which gave the charity of the layman so noble an opportunity. There were fifty Conferences in the diocese with one thousand members. The constitution of the society provides it with executive councils, and keeps it in constant communication with the superior officers in France. The members act somewhat as a flying squadron in connection with a regular army; ready at a moment's notice for any charitable enterprise, and always on the wing. Their history in New York during this period forms a most instructive feature of charitable organization. Besides looking after the distressed in the parishes, and fighting the various miseries of the long and savage winters, the members kept track of the proselytizing zealots around the city, rescued the Catholic children whenever they could from their clutches, frequented the courts in behalf of juvenile delinquents, looked after the street arabs, found work for people without employment, and proved themselves excellent aids and advisers to other forms of charity. If ever the system of relief for the poor in the large cities, where poverty and distress seem to be ineradicable, becomes really adequate, it will be through such methods as those used by the St. Vincent de Paul conferences; the unfortunate and their benefactors are brought into sympathetic contact, and relief becomes human, cheering, and prompt. From this passing description it can be seen how well the diocese was situated to carry on its work of education and charity. Besides building up its institutions, it gave substantial aid to the charities elsewhere, to the propagation of the faith, the home missions, and to the visiting solicitors from other countries, particularly from Ireland, which was enabled during the period to build churches, cathedrals, and institutions from the moneys collected in the dioceses of the State. The charity of the people never failed, and charity never beggars, but rather enriches a community.

St. Bernard's

CHAPTER XXI

THE RELIGIOUS COMMUNITIES



Rev. Augustine Hewit

HIGHER education and the administration of the works of charity depended in great part on the religious communities, among whom there appeared a remarkable development during this period, in numbers, variety, and efficiency. The community priests almost doubled, the male lay communities increased in membership fourfold, and the membership of female communities passed from hundreds into thousands. The demand for their services became great, not only because the population had increased, but still more because the church school and the various works of charity had become necessities, and the tastes of the people had turned to specialties in church work. These communities of men and women living the common life, in poverty, in the practice of ascetic principles, had once been considered foreign to American taste and American ideas of spirituality. It was true that a majority of the members were of European birth, and with few exceptions the communities came direct from European motherhouses upon which they still depended. Nevertheless the American children took interest in them, became members with enthusiasm, and chose by preference the more difficult rule; as if in making the sacrifice of will, career, and comfort, they

Right Reverend Thomas Preston

could not make it too complete and sweeping. Even the American converts, brought up in particular dislike of convent life, of monks and nuns, found it specially attractive. By the year 1885 there were in the religious communities 120 priests, 240 brothers, and over 2,000 sisters; perhaps in all 2,500 persons.

Strangely enough, too, the communities of American stock and method took the lead in enterprise, originality, and sometimes in numbers. The Jesuits, for example, equalled the membership of all the other priest communities, and attracted the young Americans in particular; the Paulists showed the American keenness for new and more efficient methods; the Sisters of Charity flourished in a growth almost miraculous; the Christian Brothers enjoyed a fine development. These were practically American communities, the Jesuits and the Christian Brothers in their methods and membership, the Paulists and the Sisters of Charity in their actual origin. Without the communities the expansion of education and charity would have been slow and difficult at that time, and many works of spirituality also, such as the missions and retreats for all classes, and the testing of new methods in every department of religious activity. A lay management of institutions and schools, which even the State can with difficulty provide, would have swamped the finances of the Church. The conservative tastes of the communities found a gentle and proper irritant in the lavish competition of the State schools and charities, with which the critics brought them into strict comparison; and the people made demands also, in the true commercial spirit of that day, for a large result in return for their voluntary contributions. The suspicious among the State officers, who begrudged the annual stipend of the State to the charities for the education or the food of the destitute, invaded the community routine, and by examination of the work kept the workers forever on the alert.

In consequence progress was kept up and the spirit of progress enlivened all departments.

The Jesuits carried on their work with an excellence worthy of their reputation. Their location was admirable, in the boarding college of St. John's at Fordham, the day college of St. Francis Xavier's in the city, the parishes of St. Joseph and St. Lawrence in Yorkville, and the parish of St. Francis Xavier. The variety of their work no less than the quality of their rule attracted to them new members, who might teach in the colleges, work in the parishes, labor in the mission bands, serve as chaplains to prisons and convents and hospitals, or take the direction of pious souls. It was not unusual for a member of the society to pass through all these occupations. They cultivated specialists with care, in every department, and thus were able to send out good preachers to people and to the clergy, capable directors and chaplains, good teachers, and tactful organizers. Their influence grew in many directions, through the parishes, the students and the graduates of the colleges, their able missionaries, and the friends of their various works. The personality of their members in general was of that stamp which disarmed criticism at the start. Therefore of that bitter dislike which raged against the society in Europe, there was not a trace in New York, even when the Catholic religion, or its ministers, or its methods, were harshly attacked. Many of the diocesan clergy were trained by them, and kept up a steady relationship, social and spiritual. Their situation seemed to approach the ideal, and their influence was without any defect to mar its completeness. Some of their superiors attained national fame, and others a wide influence in the metropolis. Rev. Augustine Thebaud was the first to write up the share of the Irish in the building of American civilization; Rev. Robert Fulton delighted a whole generation with the pungency of his wit and the sanity of his discourses; Rev. Louis Jouin, as professor of philosophy at Fordham for many years, had a great influence with college men; and the three Frenchmen, members of the old régime, Fathers Thiry, Daubresse, and Duranquet, were well-known spiritual directors for long years. The Jesuits were among the first to introduce the American priests into the superior offices in their community, and this significant fact accounts in part for their speedy success. Other societies lagged behind through a too intense devotion to European ideas, methods, and officials.

The Paulist society made quiet progress in its own way, and introduced the spirit of American enterprise into the general method. While it was popular in one direction, as composed mostly of converts, in another it encountered a gentle scorn and mild suspicion, on the ground that nothing good could come out of the American Nazareth. However, the members opposed to this feeling an originality which kept observers thinking, and which discovered methods of work until then overlooked. Father Hecker led his brethren in the struggle for his one glorious aim: the conversion of the American people to the faith. He remained throughout this period the dominant personality in the new community, supported powerfully by the keen and literary-minded Father Augustine Hewit, and the rugged Father George Deshon, who was always known to local fame as a West Point classmate of General Grant. No other aim was permitted to obscure the community effort for the conversion of the country. This pertinacity led the Paulists into new methods of work, and helped to develop their native ingenuity. They made the press a part of their missionary outfit, by establishing *The Catholic World* magazine, and a society for printing Catholic publications. To these two enterprises the Catholic body is deeply indebted, not only for the books and articles printed in defence and explanation of the faith, but also for their development of the Catholic writer, who received little encouragement from the Catholic journals, or from any other source. Unless a writer could print his own paper or review, like McMaster and Brownson, he had small opportunity to appear before the public. Father Alfred Young introduced the Gregorian chant into the church services in 1870, and with the aid of a fine musician of the time, Edmund Hurley, he brought into existence a noble male choir, congregational singing, and a volume of beautiful hymns, noble words to noble music, for the use of the people. The ritual of the Church was carried out with care and solemnity in the Paulist sanctuary, and with such beauty as to draw general attention. As they used the press for the diffusion of Catholic truth, so they employed the parish library among the people and the children. They were the first to put the school of the catechism on the basis of the regular school, by grading the course from childhood to manhood, securing proper methods, text-books, and teachers, winning the regular attendance of the children, and graduating them in due form with the proper honors. In the winter of 1885 they had the new Church of St. Paul's dedicated, a noble structure and a splendid ceremony, both emphasizing the new force that had arisen to aid religion and to honor the community life. Despite the criticism which the young society received, the spirit of their work and the success of their methods influenced all the other communities, and had a beneficial effect on the parish work everywhere. Their methods were copied, which was a natural tribute to American ingenuity.

The Redemptorist community showed progress on its own lines. The society in general had grown in numbers and popularity throughout the country; in New York it was confined to the two parishes of the Holy Redeemer and St. Alphonsus; but the members now numbered twenty priests and ten lay brothers, and their mission work in the diocese had become prominent. They kept to their old traditions of preaching the doctrines and discipline of the Church with vigor, simplicity, and strong emphasis; and their effect upon mission audiences proved the aptness of their method. The pastors found their missions beneficial. It was a sign of the times, however, that many congregations had come to prefer the milder presentation of religious doctrine, employed by the Jesuits, Paulists, and Dominicans, while the pastors disputed about the merits of the two systems. These were symptoms of the change taking place in the Catholic multitude; where one taste existed before, many had now to be consulted. The Redemptorists still remained the evangelists of the German section of the Catholic body in New York, but their society had trained a good number of natives of German and Irish stock, and its missionary department worked as much among the English-speaking parishes as among the Germans. The Capucins had charge of the parishes of St. John Baptist on West Thirtieth Street and of Our Lady of Sorrow on Pitt Street, where they worked among the Germans; the Franciscans had charge of St. Francis' parish in West Thirty-first Street for the Germans, and St. Anthony's in Sullivan Street for the Italians; the Fathers of Mercy still continued in the parish of St. Vincent de Paul on West Twenty-third Street, laboring for the French population. These three communities carried on their work strictly after their own fashion, with little regard to the novelties of the hour. The Dominicans entered the diocese in 1868 with the foundation of the parish of St. Vincent Ferrer, and the erection of a church and convent on Lexington Avenue at Sixty-fifth Street. This religious community had long been established in the country, and had furnished to the diocese its first two bishops, Concanen and Connolly, who had planned for their order a brilliant and useful career in the metropolis. The Pious Society of Missions opened a church for the Italians on East One Hundred Fifteenth Street in 1884, and established their community in the city.

The communities would easily have increased in the city and the diocese, for there was no lack of subjects; but the diocesan authorities would not permit of their growth beyond a certain ratio with regard to the diocesan clergy. This prohibition is a recognized feature of diocesan policy in modern times, since the natural tendency of the religious community has been to increase rapidly and absorb all advantages in its vicinity. It is greatly to the credit of the New York Catholics that they furnished a good number of vocations to the communities. The convents were recruiting stations for the young men eager to adopt the life of a religious. They provided the illustration of its beauty and simplicity, helped the candidate with advice and direction, encouraged the budding vocation in the youth, took charge of his college training, and thus supplied their ranks with new members. The lay communities had not during this period the same success. They were only three in number, the Franciscans with a single convent in Rondout, the Brothers of Mary, who had a membership of twenty-five and taught the German schools in the city, and the Christian Brothers with a membership of about two hundred. The success of the last named helped to prove that a lay community could succeed in this country, which was doubted by many at that time. In France, the Christian Brothers with a large membership had won success in educating boys and young men, in trade and technical schools, and in reformatories. The American conditions brought them a new development.

Originally founded to secure an education for the poorest boys, the change in educational and social conditions had somewhat modified their aims. In the United States, the education of the children had been undertaken by the State in so extensive a fashion as to embrace every department from the primary to the college grades. There were no poor children in America. In time, compulsory laws in most States sent every child to school, and provided him with books; where his poverty went deeper, private charity provided him with clothes and food. The original aim of the Christian Brothers found no room for exercise in America. The building up of the church schools offered them a career. The need of a college system gave them another opening. Their rule prohibited them from the study and the teaching of Latin, the better to confine them strictly to primary teaching; but the American bishops secured from the Pope, with the consent of the French Superior-General and his council, a dispensation from this rule. Manhattan College was founded along with many others chiefly for the purpose of training a diocesan clergy, and a laity intended for the professions. The reformatory work provided a third opening. In a brief space of time the Brothers were more than busy with the work of the college, with the special work of the academies where boys were prepared for college and business life, with the intermediate schools, and with the great trade and disciplinary departments of the Protectory in Westchester County. To secure good men for this great and varied labor they had to build novitiates which were normal and technical schools as well, win the hearts of the youth, fit them for the community life and the special work, and hold them to the ideal standards. The effort brought the community a splendid development in quality and numbers, and showed its genuine force in the work accomplished amid innumerable difficulties. In New York, Brother Patrick earned distinction for his share in the achievement no less than for his fine personal qualities; and after him Brother Justin continued the labor on the same lines with a like success. These two leaders gathered about them a remarkable body of professors, teachers, technical instructors, administrators, and writers. At the close of the period they had proved conclusively that the lay male community had a place in American life, and would never fail for lack of members or for lack of a proper sphere. Apart from their special aims in the fields of education and charity, both the clerical and lay communities kept before the youth the high and lovely ideal of the monastic life; its simplicity and purity, its devotion to God and the neighbor, its detachment and sacrifice, amid all the imperfections of individuals and conditions, shone clear to the people; and even where the intimacy of college life might have shown the small human weaknesses of its exemplars, nevertheless its sweetness and strength remained with the young men. In after life, when the conflict of man with his environment became plainer to them, their affection and gratitude for the guardians of their youth rose beyond all memories of imperfection. The bond between the teacher and his pupil, between the guardian and his ward, grew stronger. The communities left a memorable impress on this entire period.

The increase of the female communities surpassed all expectation, and at one time threatened to outstrip the demand for them. The Sisters of Charity took the lead from the beginning and kept it. Their membership nearly equalled all others combined. In 1885 they reported 930 sisters, novices, and postulants. In this country, women take more kindly to the convent life than men, they work as well and demand less pay, and in certain forms of charity and educational work they are indispensable; when their natural religious fervor is added, the increase of the female communities is explained. The Sisters of Charity, though founded by Mother Seton, got a second impulse of energy from Archbishop Hughes. As we have already seen, he disagreed with the Emmettsburg superiors over that rigid adherence to rule in the face of need which has ruined more than one community. Because he wished the Sisters to take charge of both boys and girls in his orphan asylums, whereas their rule and their Superior required them to exclude boys, there resulted a dispute which ended in a compromise; such Sisters of Charity as chose to remain in New York were released from their allegiance, and permitted to form a new society. The seceding members at once drew up a constitution which for flexibility left nothing to be desired. They remained free to take up any good work sanctioned by their superiors. Mother Seton's community from that time displayed the qualities of its foundress and its spiritual father, Dr. Hughes. In its finest qualities it was of pure American birth. The costume of the sisterhood was simple, decent, and becoming, expressing both poverty and taste: a plain dress of black cloth, a small cape of the same material, and a bonnet of black glazed stuff, under which the hair was visible and worn short. For street dress the black shawl took the place of the cape, and a shaker bonnet of moderate size replaced the glazed cap.

They had begun their work in the orphan asylums; afterwards they went into the girls' academies and the parochial schools; next they took up the protectorate of girls; they trained their members for hospital work; they organized the great foundling asylum and solved all its internal difficulties; they opened a retreat for the insane; and in all these departments won a reputation for excellence and fitness. The academy for girls at Mount St. Vincent's earned a national renown. The training of their novices for these works of charity and of education must in itself have been a work of importance; the mere keeping up of the standard of holy living, under such a stress of labor, must have required clever superiors. While securing and training recruits for the work of five orphanages, the Protectory, the foundling asylum, two hospitals, and a retreat, large and small academies, and a host of parochial schools, they were able to spare a number of Sisters for founding establishments in other dioceses. Their work set the standard for others many years. Their flexibility enabled them to adapt themselves to the ever-changing methods of a new and strange country, strange from the European point of view at least, and also from that of all human experience. History repeats itself, is a common saying; yet the combination of conditions found in the Republic never had its like on earth, as far as written history permits us to judge. The religious communities succeeded in proportion to their ability to understand and deal with the new variety of life and thought in America.

The Sisters of Mercy continued their work on the same lines, and met with modest success. Their membership increased to seventy. Besides the House of Mercy on Houston Street, in which they had begun their work in behalf of poor girls, they built an asylum on East Eighty-first Street for girls, and another for boys near the city of Newburg. The girls numbered six hundred, and were trained particularly for domestic service, and for general work in the trades and shops. The boys numbered nearly four hundred, and were trained with the same purpose. Places were found for the children when the time came for them to earn their own living, and such as had no parents or guardians were looked after for some time. The Sisters kept up their special work of visiting the prisons, hospitals, and the homes of the poor; they built on Madison Avenue a central house for the community, in which the novices were trained for their future work; and also managed some academies. The Dominican Sisters from Ratisbon followed a similar plan in behalf of the German population. With a membership of about ninety they conducted an academy on Second Street, an orphan asylum with three hundred orphans in Blauveltville, an industrial school in the parish of St. Nicholas, and church schools on Stanton Street, West Thirty-first Street, East Seventeenth Street, and Ridge Street; while in the country they had an academy in Newburg and a school at Fremont Center in Sullivan County. The Dominicans of the Third Order opened a house in 1876 on East Sixty-third Street, and founded an orphan asylum which cared for two hundred children. The Sisters of Notre Dame increased their membership to sixty, taught the church schools of the two German parishes of the Holy Redeemer and the Assumption, and managed an orphan asylum on East Eighty-ninth Street with five hundred children. The Marianite Sisters of the Holy Cross, a community from the town of LeMans, France, settled in the city in 1867, and with a membership of eighty took charge of an academy on West Twenty-third Street, and an orphan asylum for French children on West Thirty-ninth Street.

The communities which confined their work strictly to teaching made some progress. The ladies of the Sacred Heart established firmly the reputation of their boarding-school in Manhattanville, increased their membership to one hundred and fifty, opened academies on West Seventeenth Street and Madison Avenue, and taught parochial schools in St. Francis Xavier's parish and at St. Joseph's on West One Hundred Twenty-fifth Street. The principles and methods of their famous schools abroad were carried out with strict interpretation in the American environment, and won considerable praise from those who admired the European and aristocratic theory of female training; but it also received sharp criticism from the advocates of methods suited to new conditions. The community went on its way in the face of all criticism, however, and its financial success proved that its method was appreciated by a large section of the community. The Ursuline Sisters developed their academy at Morrisania, and founded two more in the parishes of St. Teresa and of St. Jerome, where they also directed the church schools. Their membership increased to thirty-five. In St. Michael's parish, Father Donnelly established a community of Sisters of the Presentation, from Ireland, and gave them charge of the parochial school and of a home on Staten Island. They had twenty-five members. A community from Paderborn, Germany, opened convents in Melrose and Poughkeepsie, and taught the German children in those districts. They were called the Sisters of Christian Charity, and had about ten members.

Although these female communities might appear much alike to the ordinary observer, as their life and its main principles had the same root, yet each was characteristic, had its own particular method of work, applied it with exactness, and developed a tradition that dominated the community as a whole and its separate members. The Sacred Heart Sisters cultivated elegance of form in study, expression, deportment, and remained entirely apart from the world in their daily life. They could be seen in the retirement of the convent, but they never went abroad without necessity, and then remained in silence and obscurity until their return. The Sisters of Mercy, on the other hand, went everywhere that charity and duty called them; they visited the poor in their homes, and the sick in the hospitals; they found their way into the prisons, instructed the ignorant, helped women to find employment; but their rule demanded that they travel always in pairs, and return home to the shelter of the convent at the close of the day; and they made it a matter of duty to observe in this public life the refined manner and speech of the most retiring nuns.

The Sisters of Charity, trained to the poor school, the orphanage, the academy, the hospital, the foundling asylum, showed always the readiness and swiftness of business women, the alertness and indifference to formality that mark such people. The Sisters of the Holy Cross displayed the pleasant combination of vivacity and formality peculiar to the French nun, so that there was no mistaking their nationality. The Notre Dame communities and the Sisters of Christian Charity were all German in their good nature, simplicity, and quiet energy. The Presentation nuns brought to America a strict Irish tradition, and held to it through all the invasions of circumstance. The Ursulines cultivated flexibility in the midst of a retirement not far removed from that of cloistered communities. Very little or no friction existed among these societies, but a certain rivalry kept them on the alert as to the progress made by one another, and materially helped in their American development. With the tenacity peculiar to women living in retirement, they held on to ancient methods against the stern demands of a new environment and a new civilization. The maintenance of the community rule through all changes of time, is the central thought of conservative members, while the more intelligent recognize the necessity for adaptation as circumstances change. The history of each community is directed practically by the struggle between these two powers, and each derives its piquant variety from the same source. On the other hand the hospital communities, and those devoted directly and solely to the relief of the poor and wretched, are always in the process of adaptation, compelled by the miseries which they alleviate to do that which is best at the moment, considering only human need.

Distinguished among this class was the community known as the Sisters of the Poor of St. Francis. Their work was the care of the sick. They founded a general hospital on East Fifth Street in 1870, and later opened on East One Hundred Ninth Street their famous hospital for consumptives. They numbered fifty members, and won a wide reputation both for their skill and for their generous spirit; a spirit which led them to minimize always the exactions of the house-rule in favor of the poor patients. The intelligence and charity with which they managed their two hospitals gave them a firm place in the public regard. The Little Sisters of the Poor established themselves in the diocese in 1875, and very soon had established a home for the aged on the east side. The community was founded in France in the year 1840, received the approbation of the Pope in 1854, and at once took a prominent place in the work of charity. They made the care of the aged their specialty, providing homes for men and women over sixty no longer able to maintain themselves, and supporting them by any and all kinds of contributions from the charitable. The sisterhood became famous by its industry in securing the waste goods of society, in the shape of food and clothing. They numbered about thirty members.

The Franciscan Sisters of the various communities had establishments in Peekskill and Staten Island. Although of different foundations they were all of the Third Order. At Peekskill they had charge of an important institution for children, and numbered nearly one hundred and fifty members. On Staten Island they had the care of the mission established by Father Drumgoole, and numbered about twenty-five. A French community called the Bon Secours, followed the vocation of nursing the sick in their homes, and won a reputation for skill and kindliness that brought them into demand. The deaf mutes were looked after by an organization which observed the rules of a religious community, but whose members wore no uniform and retained their own names; a marked departure from the traditional custom of putting on a religious garb and assuming the name of a saint, to emphasize their separation from the world. The community of the Good Shepherd with one hundred members, had a home for wayward girls and fallen women on East Eighty-ninth Street near the river, and grew to be a most successful and important institution. Their work was one of exceeding delicacy, but of undoubted necessity, and was conducted with such discretion as to command the interest and respect of the whole country. It can be seen from this description that the growth of the religious communities during this period, in spite of many disadvantages, showed no lack of interest on the part of the people. Native recruits came in generously, and financial support was sufficient to stimulate their activity without relieving their superiors of useful anxiety and steady labor; while the criticism of enemies, who saw their growth with regret, kept them alive to their own shortcomings and busy in self-improvement.

St. Paul's Apostle

CHAPTER XXII

CHURCH LEGISLATION

P. V. Hickey

THE inspiration of local church legislation during this period came from the Second Plenary Council of Baltimore, held in October of the year 1866, under the presidency of a strong man and remarkable prelate, Archbishop Martin Spalding. It was a distinguished and significant gathering for the Catholic body, which in half a century had advanced from lowliness to eminence. Seven archbishops and forty bishops formed the council. They came from every part of the country, from Boston to San Francisco, representing all the races settled in the United States; of Spanish blood was one, six were of English blood, four of German, sixteen of French, and twenty of Irish. The Civil War had made the expression of opinion almost perilous. The pastoral letter sent out by the fathers of the Council spoke out plainly, however, and gave a clear view of the temper in which the gathering had been held and its canons enacted. Its tone enables us to understand at this date the popular feeling both of Catholics and non-Catholics towards the Council. It began with an explanation of the authority of a Plenary Council, representing not the universal Church, but only a part of it. Although a local gathering, its authority was original, not merely delegated; therefore its decrees become, from the time of promulgation, the law for the Catholics in that particular region for which the Council is assembled. These decrees are not published until they have been submitted to the Holy See, which examines them carefully to guard against the admission of error, and then stamps them with the approval of the highest authority in the Church.

The next point taken up was ecclesiastical authority, which the letter presented to the faithful in its doctrinal form, overthrowing all the popular arguments against the authority of the Church and the jurisdiction of the bishops. It summarized the argument against the whole Protestant theory of church government, and warned the recalcitrant Catholics of their duty towards their prelates in clear language: "Hence when we warn you, either collectively, as in the present instance, or singly in our respective dioceses, to avoid secret societies and all associations which we deem unlawful, you cannot, on the peril of your souls, disregard our admonitions; because the authority we exercise in such cases is that of Him who has said, 'He who hears you, hears Me, and he who despises you despises Me; and he that despises Me despises Him that sent Me.'" The relations of Church and State were treated with remarkable candor, considering the irritable condition of public feeling. After describing the mutual harmony in which the two powers should always live, the letter pointed out the hostile character of legislation in many states of the Union against the tenure of church property, and uttered a mild but emphatic protest against its continuance. "Instead of seeking to disprove the various reasons alleged for this denial of the Church's rights in some of the states, we content ourselves with the formal protest we hereby enter against it; and briefly remark, that even in the supposition, which we by no means admit, that such denial was the result of legitimate motives, the denial itself is incompatible with the full measure of ecclesiastical or religious liberty, which we are supposed to enjoy."

The matter of aiding the Pope in his necessities was placed before the people directly, with no more than a mild allusion to the encroachments of the Italian king upon the papal territories; an annual collection was ordered as the American share of a general contribution; but the faithful were reminded, in answer to the jubilation of enemies at the approaching downfall of the temporal power, that this hostile joy was ill-founded, and its expectations utterly foolish. "You need not to be told that the condition of the Church of Christ on earth is one of trial and endurance, that the Spouse of Christ is never more worthy of His love than when assimilated to Him by walking in His footsteps, that the temporary triumph of her enemies is the forerunner of their ultimate defeat, and that every trial to which she is subjected is the preparation for her final victory." The letter uttered a strong protest against the loose opinions prevailing with regard to marriage, which it characterized as "false and degrading theories . . . . boldly put forward by the enemies of the Church;" and it recorded its protest against the claim of any state to issue decrees of divorce, "from which would follow a successive polygamy, no less opposed to the unity and stability of Christian marriage than that simultaneous polygamy, which, to the scandal of Christendom, is found within our borders. No State can authorize divorce, so as to permit the parties divorced to contract new engagements; and every such new engagement, contracted during the joint lives of the parties so divorced, involves the crime of adultery. We refer with pain to the scandalous multiplication of these unlawful separations, which, more than any other cause, are sapping the foundations of morality and preparing society for an entire dissolution of the basis on which it rests."

Then followed a recommendation of the press and its work, and special recognition of Father Hecker's publication enterprise for the spread of Catholic literature. On the question of education the letter repeated the admonition of the first council on the necessity of the religious principle in the education of children, to which it added another concerning the superfluous in training: "Education, to be good, need not necessarily be either high or ornamental, in the studies or accomplishments it embraces. These things are in themselves unobjectionable, and they may be suitable and advantageous or otherwise, according to circumstances. Prepare your children for the duties of the state or condition of life they are likely to be engaged in; do not exhaust your means in bestowing on them an education that may unfit them for these duties." Finally, after judicious advice on other subjects of lesser importance, the letter bluntly expressed Catholic opinion and feeling on the wholesale emancipation of the slaves. "We must all feel, beloved brethren, that in some manner a new and most extensive field of charity and devotedness has been opened to us, by the emancipation of the immense slave population of the South. We could have wished, that in accordance with the action of the Catholic Church in past ages, in regard to the serfs of Europe, a more gradual system of emancipation could have been adopted, so that they might have been in some measure prepared to make a better use of their freedom than they are likely to do now. Still the evils which must necessarily attend upon the sudden liberation of so large a multitude, with their peculiar dispositions and habits, only make the appeal to our Christian charity and zeal, presented by their forlorn condition, the more forcible and imperative."

The language of the letter indicates considerable confidence in the general public, and in the correctness of their attitude, on the part of the bishops. This tone was imitated in the diocesan pastorals which followed the synods held throughout the land during the next few years. Archbishop McCloskey convoked the third synod of the New York diocese for the 29th of September, 1868. The preliminary gathering took place on the 28th, in which the outline of the legislative work to be done was presented to the clergy. The solemn opening of the synod occurred the next morning, when the prelate celebrated a solemn Mass and the deliberations began. The scene was the Cathedral in Mott Street. The officers of the synod were Fathers Quinn and Leimgruber, the Redemptorist, as procurators of the clergy, Fathers McNierny and Edward O'Reilly as secretaries, and Father John Kearney as the master of ceremonies; the clergy present numbered about one hundred and fifty. Two sessions were held, and the synod closed on the 30th with the usual ceremonies. The decrees enacted were contained under five heads. The first promulgated the decrees of the Second Plenary Council of Baltimore, already approved by the Pope, together with the decrees of the three provincial councils of New York, and ordered them to be thenceforward observed in the diocese.

The second, on the sacraments, treated of all the sacraments except Holy Orders, beginning each chapter with the dogmatic description of the sacrament and its Scriptural authorization. Thus, in the regulations with regard to Baptism the chapter begins: "Since the Sacrament of Baptism is absolutely necessary for salvation, according to the words of Christ the Lord, 'unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God,' by all it must be considered as the first and the door as it were of the other sacraments." It was ordered by the synod that every church in which Baptism was regularly administered should erect a baptismal font, keep it locked when not in use, and see that everything pertaining to the administration of the sacrament was kept in good condition. The missionary custom was to baptize wherever convenient, and it had continued even after good churches and fixed populations became common. The font was not in general use, a light excuse was enough to dispense infants from being brought to the church, and the priest dispensed with godparents, with surplice and stole, with newly consecrated oils, as the circumstances permitted. It was ordered therefore that baptism should never be administered outside of a church unless for the gravest reasons; that at least one godparent should be provided for the infant; that this godparent should be a Catholic and of good reputation; that the proper vestments should be worn by the priest; that converts should be baptized after the form laid down by the Sacred Congregation; and that no oils could be used longer than ten days after Holy Thursday, when the newly consecrated oils were ready for distribution.

With regard to the Sacrament of Confirmation, it was ordered that godparents should be provided for the recipients as in Baptism, two men for the boys and two women for the girls; that the candidates for the sacrament should have made their first communion and have reached the age of eleven; and that a book containing their names should be kept as carefully as the baptismal register. The first of these regulations became the custom of the country at large, although in later years the number of godparents was reduced to one man for the boys and one woman for the girls; the second also became the general custom; but the third fell largely into disuse for various reasons. Concerning the Sacrament of the Eucharist, the clergy were commanded to observe with the utmost care and devotion all the rubrics connected with the Mass and the distribution of the Eucharist to the faithful. Under pain of suspension, the priest was forbidden to say Mass without a cassock, unless compelled by some extraordinary necessity. This occurred not rarely in poor districts, as in the case of the priest who arrived at a wild mission to celebrate a funeral Mass, found the expected cassock made away with, and arranged a temporary cassock out of a black shawl. He was forbidden under the same severe penalty to carry the Eucharist to the sick unless in a becomingly ornamented burse, hung about his neck and concealed near his breast; or to leave it in any private place, unless he was far from home, or in case the church would not be a safe place at the moment. It was ordered that in all churches where the Eucharist was regularly kept, the sanctuary lamp should be kept burning night and day according to the rubrics; and also that in such churches the vestments and vessels necessary for Benediction should be kept and this pious ceremony should be given.

With regard to the Sacrament of Penance, it was urged upon the clergy that confessions be heard on Fridays and Saturdays as a custom, and also on the vigils of the great feasts; the old rules for the proper erection and placing of confessionals were repeated; and it was commanded that in the confessional the priest should observe the rule of wearing both surplice and stole. The priests were cautioned to see that Extreme Unction was not too long delayed in the case of the sick, and were requested to urge its reception upon their people because of its great help in banishing disease as well as easing the pangs of death. As priests were often consulted by the sick with regard to the disposition of their property and the making of wills, the statutes warned the clergy to keep themselves free from all suspicion of self-interest and avarice, to avoid such tasks as drawing up a will or acting as executors, and to decline, except in cases of absolute necessity, the guardianship of minors.

Naturally the irregularities in the celebration of marriage were of the most numerous and vexatious sort, and called for several decrees tending towards stricter observance of the forms and safeguards thrown about the great sacrament. Among non-Catholics, marriage was no longer a sacrament, only a civil contract, whose bond was becoming weaker with every session of the State legislatures; and its celebration too often lacked even the dignity which attends a transfer of real estate. The Catholics of weaker faith had begun to imitate the carelessness of their neighbors in marrying, and various statutes were directed against them. It was decreed that the betrothed parties should at least go to confession before marriage, and the clergy were ordered to see that their preparation for an important act and a holy and responsible state of life should be careful and exact. The banns were to be proclaimed according to custom three times, but the pastor was allowed the privilege of dispensing for cause from one proclamation. The ceremony was to be held, wherever possible, in the church, and in connection with the solemnity of the Mass. Marriage before a minister excommunicated the guilty parties, and the case was reserved to the bishop. The clergy were urged to warn the people against the evil results of marriages with non-Catholics, which were for the most part fatal to the Catholic faith of their children and descendants. Where it was impossible to hinder them, a dispensation was to be obtained, and the non-Catholic party was to permit the free exercise of religion to the Catholic party, and the bringing up of the children in the Catholic faith. The marriage ceremony had to be celebrated outside the church, with the simplest rites and without the usual sacerdotal vestments. Whenever the parties went first to be married by a minister, or when the priest reasonably suspected that they were to visit a minister after the Catholic ceremony, the priest should decline to officiate. The aim of this legislation was to discourage the mixed marriage by attaching to it a kind of odium; but it failed of its aim generally, through the peculiar conditions. The proclamation of the banns was more honored in the breach than in the observance. The other statutes had a fine effect in making the preparation for the sacrament and its actual reception a truly religious ceremony, and in differentiating it from the careless civic ceremony of the world.

Under the head of Divine Worship the synod ordered the careful celebration of the public liturgy of the Church, with all the elegance possible, and a regular explanation of the liturgy to the people, whose faith and piety it was intended to increase; in particular the Mass was to be offered with due attention to its dignity and solemnity, not merely on Sundays, but on other feasts, even if the attendance was not large. It was forbidden to say Mass on Christmas Day earlier than four o'clock of the morning. By a decree of the Sacred Congregation of Rites, dated July 23, 1868, it was permitted to give communion during a requiem Mass; and for reasonable cause to do the same before or after a requiem Mass, omitting the usual benediction. The devotion of the Forty Hours had become popular in the diocese, and the Synod recommended it to the clergy for general diffusion among the churches. The eighth of December was announced as a holyday of obligation, by a decree of the Pope, Pius IX, issued January 24, 1868, in honor of the Immaculate Conception of the Blessed Virgin, and the feast became the patronal feast of the United States. As a consequence of these decrees the celebration of the liturgy took on almost immediately increasing splendor, which has not ceased to develop up to this day; the Forty Hours as a popular devotion spread all over the diocese for many years and then waned somewhat; midnight Mass on Christmas Day became very popular, but had soon to be abolished, owing to the abuses that threatened to grow about a midnight ceremony; and the eighth of December became a popular celebration.

The Synod gave considerable attention to the rights and privileges and duties of pastors of parishes. It was decreed that no other priest, even his assistant, had aught to do with the administration of a parish except the pastor; therefore none could marry or baptize within the limits of his parish without his permission, or the permission of the bishop, or perform the same ceremonies for his parishioners; the case excepted where a person residing outside a parish rented a pew in said parish, when he was allowed to receive the ministrations of the priests of that parish. The pastors were ordered to announce fast days and holy days of obligation from the pulpit the preceding Sunday; they were forbidden to be absent from their parishes on Sundays and feast days without the permission of the bishop, or at least notification if time were lacking for permission; and they were forbidden ever to denounce people by name from the pulpit, or to call maledictions upon them, or to announce or threaten penalties against them, — lapses of decorum which the less prudent among the clergy often permitted themselves. Visiting priests were forbidden to exercise common faculties without special permission of the bishop; but pastors were allowed to grant the faculty of saying Mass and preaching to their friends from other dioceses of the province or from Canada, if the bishop could not be easily reached. Funerals were no longer to be held in private houses, if the church were convenient, and only the Latin tongue was to be used in the last prayers over the dead. The custom of pronouncing funeral orations was discouraged, unless the occasion promised singular usefulness to the faith from the discourse. Without a written permission from the pastor, no one was to be buried in the cemeteries, and that permission was not to be granted to those public sinners who had died without the sacraments.

No less than eight severely worded decrees were devoted to the material administration of parishes. The canons of the Church, declared the Synod, forbid anyone building a church without the permission and authority of the bishop in whose territory it is to be erected; therefore it is unlawful for any person to build a new church, or enlarge or change existing churches, without consulting the bishop. The clergy were seriously warned against contracting debts on the church property, and urged to get rid of actual debt as soon as possible; they were forbidden to hold church property in their own name, but were ordered to transfer it at once to the bishop or to the Church corporation. The parish registers were to consist of the records of the baptized, the confirmed, the married, and the dead; also an inventory of the church property was to be kept, a history of the parish continued from year to year, and the usual commercial books recording the receipts and expenditures of the parish. The lay trustees were ordered to confine themselves strictly to the duties required of them by the laws of incorporation, and to refrain from all other interference. It was forbidden to collect money at the doors of the church on the Sundays and days of precept; picnics and excursions were forbidden as a means of raising revenue for the churches; pastors were ordered to submit a careful account of their financial condition yearly to the chancery office; the clergy in general were urged to establish a mutual aid society for their own care in sickness or age; and a theological conference was established to meet at least twice a year for the intellectual stimulus and benefit of the clergy. All these decrees exactly fitted the conditions which they were intended to meet, and they have flourished until this date, with great benefit to the material administration. It is doubtful if the book of the confirmed, the history of the parish, and the inventory of property, are kept generally; the door collections have become popular again; but the other decrees remain in force.

Finally, under the last head, the work of salvation, the Synod reminded the clergy of their obligation to lead the apostolic life, to keep themselves holy, to avoid the lightest faults, and to encourage their people by example as well as by preaching; in dress to avoid display and luxury, in speech to avoid the trifling and the unbecoming, in action to appear worthy of their high calling and the confidence reposed in them; and since the highest honor and glory of the Church were to be found in the chaste and upright lives of the clergy, all should labor to preserve that glory in its pristine splendor. They were urged to devote themselves to the work of instructing the children in the doctrines of Christ, and to prepare them well for the reception of the sacraments; and for the adult population was recommended specially the exercise of the mission every three or four years, as a potent means of reviving their religious spirit. A paragraph was given to secret societies, whose Catholic members were warned that they would be denied the sacraments and Christian burial should they die as members of forbidden organizations; and another was given to the praise of the Catholic press, in particular to Father Hecker's Catholic Publication Society, which had been highly praised and recommended to the Catholic body by the Second Plenary Council.

The Fourth Synod was held in New York on November 8 and 9 of the year 1882, and a few decrees were passed touching on church administration and divine worship. They were included in the decrees of the Fifth Synod held a few years later, and therefore were not printed in the collection of synodal decrees issued in 1901, by the Cathedral Publication Company. The officers of the

Fourth Synod, over which Cardinal McCloskey presided, were Monsignori William Quinn and Thomas Preston, promoters, Revs. William H. Clowry and Frederic G. Wayrich, procurators of the clergy, Rev. John M. Farley, secretary, Rev. Patrick F. McSweeny, notary, Rev. Charles E. McDonnell, master of ceremonies, and Revs. John J. Riordan and Anthony Lammel, chanters.

The legislation of the Third Synod, which embraced what was useful in the preceding synods and promulgated the decrees of the Second Plenary Council of Baltimore, governed the diocese for a period of fifteen years. It was the ambition of Cardinal McCloskey to hold a provincial Council, and to leave behind him a splendid example of provincial legislation. The approach of the Vatican Council delayed the matter; the increase of work in the fast-growing diocese, the building of the new cathedral, and his own delicate health, delayed it still more; and it was only in the autumn of 1883 that all obstacles were finally removed, and the bishops gathered for the event. The Cardinal deeply appreciated the opportunity, as his letter of convocation indicated. Held in his old age, it was to be the crown of his ministry; while not absolutely necessary, it could not but be useful; although the Church prospered and the faithful increased, while temples and schools and convents seemed to leap from the fruitful earth, yet errors abounded and immorality threatened the spiritual health of the people; therefore it was necessary for the leaders to gather in Synod, for these institutions, on the authority of Benedict XIV, were deservedly called the support of the faith, the health of the Church, the terror of its enemies, the consolation of pastors, the medicine of the people; thus His Eminence wrote to his brother bishops.

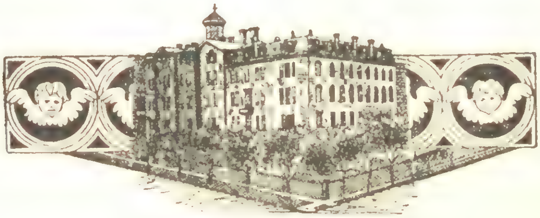
The gathering was noble and notable, and its session, occupying the last week of September, made a profound impression in the metropolis. The pastoral letter sent out to the people at the close of the Council, of which an account has already been given, deepened that impression by its dignified and measured statement of what had been accomplished with the reasons for the same. The decrees themselves, their scope and their spirit, had the beauty and power of the great Church, ancient and yet ever new, and were truly a noble monument, as Archbishop Corrigan expressed it in his letter of promulgation, to the wise and saintly prelate under whose care and patronage they had been enacted. The clear, calm utterance of the old Church in the new land, expressed in stately and sonorous Latin, repeating the great truths of the past with fervor, and rebuking the errors of the present with firmness, broke upon the confusion of the time like the solemn notes of a great bell, hoary and sweet with the ages. The American people felt it keenly. The apprehensions of half a century had been justified. In that year of 1883 it was evident to all that the Christian principle no longer commanded the respect of the multitude, and that error had taken the place of truth boldly. Like all usurpers it called itself Truth, and covered the deposed monarch with ridicule. With confusion its supporters read the solemn condemnations uttered by the Council in the American metropolis.

In the very first decree the Fathers, echoing the Councils of Trent and the Vatican, proclaimed the everlasting truths: that God had created all things out of nothing; that He, the principle and end of all things, could certainly be known by the natural light of human reason; that it had pleased Him to reveal Himself and His eternal decrees by another and a supernatural way to the human race, and that this supernatural revelation was contained in the Sacred Scriptures and in tradition; that the traditions had been received from Christ Himself by the Apostles, or had come to us from the Apostles at the bidding of the Holy Ghost; and that the Sacred Scriptures had God Himself for their author, in the inspiration of the Holy Ghost. In the second decree the Fathers announced with filial joy the dogma of Papal Infallibility, proclaimed in the fourth session of the Vatican Council. The old doctrines were become offensive and superstitious to the literary circles of America, but Infallibility was more than offensive, it was insulting and absurd. It had caused a great outcry on its promulgation, both from the wits and the philosophers. What a spectacle for the Republic, these learned bishops, acquainted with the temper of their times, calmly reiterating ridiculous doctrines!

In the third decree the Fathers administered their rebuke to the abetters of ancient and modern forms of error in the fine, vigorous language of the Church. We detest and anathematize all the heresies condemned of old by the Church, but in particular the false doctrines or negations which flourish in our own time and eat like a cancer into society, such as Agnosticism which denies reason itself; Materialism, which destroys the spiritual nature; Naturalism and Rationalism, which would do away with Holy Scripture and supernatural revelation; and Socialism and Communism, the twin monsters threatening the social order of mankind. Against the two last-named errors the Fathers quoted from Leo XIII's lofty denunciation in his encyclical, Quod Apostolici Muneris. The fourth decree attacked the absurd philosophy of our time with spirit. These and other like errors, said the Fathers, have their source in the inane philosophy which pretends to restore to human reason all its rights and at the same moment denies its capacity to know or to reach a supersensible existence. The result of its teachings is scepticism, or indifferentism, or atheism. It must be met with a true philosophy, that taught by the great doctors of the Church, and in particular by St. Thomas Aquinas. The fifth decree uttered an emphatic protest against the occupation of Rome by the Italians, which it called an audacious usurpation. The sixth decree declared the Catholic doctrine on the civil power, and at the same time condemned the political heresies of the period as to the source of civil power. From God comes the right to rule, said the Fathers, and therefore the contention of anarchists and others, that all power is from the people and returns to them at their pleasure, can never be admitted; and while rulers may, as in this Republic, be elected by the will and vote of the multitude, and the chief power may be exercised by many as by one, it is nevertheless an unshaken truth that civil power comes from God, and is exercised by His authority. Therefore, the people were warned to keep away from all forms of socialism and anarchism, and to show themselves strong supporters of the civil order and the great Republic, whose stability, peace, and prosperity should be the concern of all true Catholics.

After this impressive beginning, the Council formulated fifteen other sections of laws, taking in the whole life of the bishops, clergy, and people, and giving to it that regulation and order which in the years succeeding have earned for the Catholic body so much praise. It may be said to have closed and rounded up the period which began with Archbishop Hughes. It gave the finishing touch to the great structure whose foundations that great prelate had laid. The rough places were all smoothed away. The clergy and people had fixed seats, customs, and traditions, and the missionary period had come to an end. The Council had its proper effect on the faithful, although they, accustomed to accept everything obediently, did not lay upon the event the emphasis, or attach to it the importance, which it actually deserved. The world outside was far more impressed. The general public understood only that the Catholic Church had a footing in America, a splendid place as evidenced by the sublime cathedral and by the noble Council.

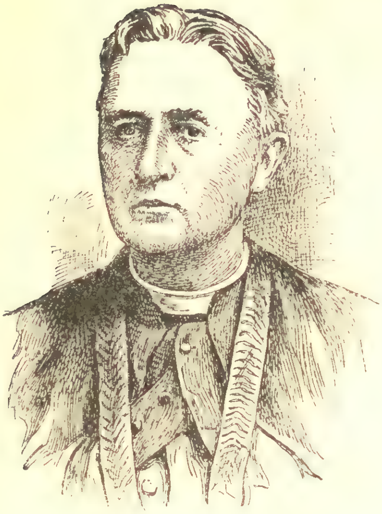
But the students of conditions, the fluent advocates of the popular heresies, the wise upholders of some kind of Christianity, the anxious statesmen aware of the threatening dangers, the commercial leaders in charge of the public treasuries, the literary cliques born of a watery agnosticism, knew that a most serious event had occurred; not merely that the Catholic Church once more showed her power, but also splendidly and with authority; and against all enemies, whether they threatened the Republic, or the Church, or the Truth; without bitterness, but also without fear, — the strongest utterance of Christianity against error that had ever been spoken in New York. The Council closed one period and opened another, — the era of popularity for the long-despised Catholic Church.



Manhattan College

CHAPTER XXIII

RELATIONS WITH THE HOLY SEE



Mgr. P. McSweeney

A GREAT change took place in Catholic conditions between the end of the Civil War and the close of Archbishop McCloskey's administration; but with regard to the Holy See no change occurred except a deepening of knowledge and sympathy on the part of the Catholic body in New York. Archbishop Hughes had roused their devotion to a high pitch by his instructions on the Papacy, his defence of its prerogatives against the Gavazzi mob, his direct intercourse with the Pope, faithfully described for his people. That devotion continued, childlike and simple, without distortion or prejudice or condition, for many decades afterwards. Very few American Catholics knew or cared anything about the European squabble over the Papacy, or about the distinctions known as Ultramontanism and Vaticanism, and the sources from which these distinctions were derived. Editor McMaster seemed to know a little on these subjects and the great personages connected with them, and his loud denunciations of critics and criticism of the Pope were the most popular features of his erratic journal. It was enough for the Catholic body that American Protestants berated the Pope and detested Ultramontanes and Vaticanists; the faithful at once became ardent supporters of the Ultramontane and the Vatican movements without precisely knowing their character, or being sure of their existence.

They saw only their leader beset by the enemy; they themselves were not far removed from persecution; they felt keenly the need of the chief; and they were proud of his power, his persistence, his ability to live when all other rulers fled from revolution or trembled on their thrones. His passing misfortunes were used as arguments against the Catholic principle; his persistency in Europe through all calamities was the counter-argument of the Catholics. They were mortified at the steady refusal of the American Government to accept a diplomatic representative from the Pope, while maintaining in Rome an American embassy. Under Minister Cass the embassy had been of service to the Irish College in Rome during the brief life of the Roman Republic from 1846 to 1848; in the confiscating fever peculiar to mushroom institutions the Republic had seized all the property possible, and had threatened the Irish College; its head, Dr. Cullen, on the ground of teaching American students, asked Minister Cass to protect the property from the plundering authorities; his intervention was successful, and the college was exempted from seizure, chiefly for the reason that American war-ships near by had engaged to give shelter to the adventurers the moment they were thrown out of Rome by the lawful rulers returning. The embassy was abolished while General Rufus King was minister in 1867, and never restored.

The result of the Civil War had astonished European diplomacy and brought the American Republic to the serious attention of the scheming rulers. The information and warnings of Archbishop Hughes in his visits to Europe were recalled vividly in the light of Lincoln's success. Pope Pius IX, practically deserted by the Catholic monarchs of Europe, turned his mind to America, which had already astonished him by its simple and sincere devotion, its munificent gifts, its outspoken affection, voiced in the pastoral of New York's second Provincial Council in 1860, and sums of money for his periods of distress. A papal loan was planned by the Vatican financiers in 1866, and the sum of $2,000,000 was apportioned to the United States, in charge of the banking-house of Duncan, Sherman & Co. It was not a success, although Archbishop McCloskey and his vicar-general interested themselves to make it so. Public opinion was too hostile to the Pope and too favorable to Italy; the moneyed men were certain that the Pope's career had come to an end; and the Catholics were too poor to take it up themselves. Within a year it was withdrawn. The faithful made up for this drawback by their hearty celebration of the sacerdotal jubilee of Pius IX, in the year 1869, when large sums of money were sent to him to help him against the attacks of Victor Emmanuel and his Garibaldian freebooters, paid by England. The sympathizers with united Italy held public meetings to encourage the Italians; the Catholics also held meetings in support of the Temporal Power, at which their best and most distinguished speakers denounced Garibaldi, Cavour, Mazzini, and Victor Emmanuel in scathing terms. General John A. Dix presided at one of the Italian meetings, and Governor Lowe of Maryland at a Catholic meeting in Cooper Institute.

The enormous stealings of the Revolution were described in detail, such as the confiscation in thirty years by Cavour and others, of 18,000 Catholic institutions, endowed and otherwise, estimated as worth $225,000,000, up to the year 1875. The utter indifference of the Catholic monarchs of Europe to the incursions of Garibaldi into papal territory deeply irritated the Catholic people of the world. Had Pius IX been a military Pope he could easily have summoned a crusade from Catholic countries, which neither diplomacy nor armies could have suppressed. In the province of Quebec, a company of papal volunteers was organized to fight for the Pope, and amid great enthusiasm they left Montreal to take steamer in New York for Rome. They numbered about one hundred and forty, and arrived in New York City in January of 1867. The College authorities of St. Francis Xavier entertained them during their short stay, visitors of prominence witnessed their drilling exercises, and they were hailed as heroes and future martyrs. On Sunday they attended Mass and went to Communion at St. Peter's in Barclay Street, where Archbishop McCloskey addressed them with words of felicitation and advice. After they had sailed, a fever took possession of the young men to fight for the Pope, and numbers sailed away on their own account to Rome. Editor McMaster undertook to find means and men for an American contingent of papal soldiers; the welkin rang with his fiery appeals, his denunciations of the supine leaders, his grief that Quebec should have outdone in generosity and courage the great Republic; the younger veterans of the late war began to respond to this clamorous excitation; and in particular the collegians felt the impulse to the Holy War. Mr. Thomas Worthington Watts, a youth of blood and standing, left Seton Hall impressively for Rome; Christopher Lerche went from St. Francis Xavier's College to become a papal soldier; others more or less known followed their example. Undoubtedly the rush would have become important but for the restraining influence of lack of funds. The volunteers had to pay their own expenses.

A young officer in the papal army, General Charles Carroll Tevis, wrote stirring letters to the *Freeman's Journal* in behalf of the cause, and was finally commissioned to visit his native land and collect funds and men. At this point, however, the Church authorities found it convenient to interfere. Not relishing the prospect of another anti-Catholic tempest, which recruiting would be certain to arouse, and aware that the Federal Government would be called upon to interfere, the Archbishops had a meeting and sent out a declaration against further recruiting. Editor McMaster wrathfully subsided, General Tevis quietly vanished, while the faithful made up in the subscriptions for the Pope's Jubilee in 1869, for any lack of devotion in the matter of army supplies. Catholic feeling was keen and sensitive on the question of the Temporal Power. American Protestants had taken up the cause of Italian unity, not from any sympathy with Italians or their freedom, but because to Americans that unity seemed to threaten the destruction of the Papacy. Catholics were daily insulted with the popular joy at the approaching downfall of the Pope, and, by consequence, of the Church; and they were sufficiently wrought up to have hurled a hundred thousand men into Italy, had there been leaders, money, ships, and a fighting chance to land such an army. It was no light task to check the expression given to this feeling by Editor McMaster. Dr. McCloskey gave the movement its quietus gently, but openly and effectively. Many thought him a timid man, and over-cautious from ambition; but this occasion and many others proved his courage and his disregard of future consequences to himself. He was rather a quiet man, far-seeing and prudent, who preferred to rule efficiently than splendidly and noisily.

Individuals could do what they pleased to assist the Pope. An association was afterwards formed with the title of St. Michael, to look after the American soldiers fighting for the Pontiff. For many years it did good service for wounded, enfeebled, and distressed veterans. The question of the Temporal Power became a secondary affair when the Vatican Council began its sessions in December of 1869. The European excitement over the coming definition of Infallibility affected America, although very few understood the secret of the excitement. Public attention was aroused by the splendor of the gathering in Rome. Nothing like it had been seen since the Council of Trent. The diplomats of the world trembled at the spectacle, for no one could foretell the outcome. Probably to minimize its effect a tremendous attack was made upon the doctrine of Infallibility itself. The cautious bishops of the United States were eager to have the definition of the doctrine deferred to a quieter time. Editor McMaster would not believe that Archbishop Kenrick of St. Louis opposed both definition and doctrine. Archbishop McCloskey accepted the doctrine but opposed its definition, and he was one of ten American prelates, who, with seventy other bishops of the council, signed a protest against definition, and presented it to the Pope.

This fact was not made public until June, 1875, when Archbishop Purcell of Cincinnati, replying in the *Catholic Telegraph* to a McMaster diatribe, gave it to the public, adding this comment: "And the fact of the Pope's making him a Cardinal, and sending the pallium to the Prince-Bishop of Breslau, and laudatory letters to Bishop Dupanloup, who also spoke and wrote against the definition, proves that the bishops had perfect freedom of speech, and that they not only incurred no disfavor, but have been commended by His Holiness for their ingenuousness, and a certain decent independence, which, if censured elsewhere, is not placed under the ban in Rome." This utterance must have been a shock to Editor McMaster, who had been calling upon high heaven to silence Archbishop Purcell, since the Pope and his advisers would not. The discussion of Infallibility took up much space in the journals and much time in the Protestant pulpits. Tracy Mansfield Walworth, a popular novelist of the day and a convert to the faith, wrote to the journals his abhorrence of the doctrine and his refusal to accept it. The discussion ended abruptly with the thunderbolt of the Franco-Prussian War; Victor Emmanuel took possession of Rome on September 20; the Pope became the Prisoner of the Vatican; the Council was prorogued indefinitely; and the wise world declared it a judgment on the Pope that his temporal kingdom should have slipped from his grasp at the very moment he was declaring himself equal to God. It was accepted as a commonplace of history in 1872 that the Papacy had died, after a long agony of three hundred years from the day Martin Luther gave it the death-stroke. How foolish look the reasonings of the wise, ten years after!

There were numerous meetings of protest against the occupation of Rome, and the greatest was held in New York. The Catholic Union in 1872 sent an address of sympathy to the Pope, and the sum of five thousand dollars. The discussion of the restoration of the Temporal Power took the first place in the Catholic press. There were a few who suggested that its loss would prove an immense gain to the Church, but they were flouted as heretics; the Temporal Power with American Catholics was all but a dogma of the faith. The Protestants waited a few years for the Pope and the Church to vanish, and seemed to think better of it when Pius IX, more remarkable to the world as the Prisoner of the Vatican than as the independent Pontiff, made Archbishop McCloskey a Cardinal. To the faithful the Pope endeared himself by that act more powerfully than by any other act of his long reign. It seemed like an answer to the popular predictions of papal extinction. The Church suddenly took proportions before the American people, as if a fog had cleared away from her noble outlines; the journals found the public so interested in the American Cardinal, that for their own interests they devoted pages to him and the Church, and also to the Pope, who had honored him; and the proud Catholics loved and venerated the more the aged Pontiff. His death in 1878 filled them with grief and anxiety. It was rumored far and wide that at last the end had come to Pope and Papacy. The rulers had tolerated Pius IX on account of his age and popularity, had allowed him to finish his long reign, but had determined that he would be the last of these everlasting and troublesome Pontiffs, with their mediæval claims to the homage of Christians.

It was supposed that the conclave would be suppressed, or its convening made impossible, or its members harassed and perhaps imprisoned, or at least that a long interregnum would distract the Church. The press reflected the popular feeling by serious reports in one column and ridicule in another. Cardinal McCloskey hastened to Rome for the conclave, and was caricatured in the journals for a useless journey. To the general astonishment he did not arrive in time to participate in the conclave, which convened quickly and promptly elected Cardinal Pecci Pope, who took his throne as Leo XIII. There was immense joy in America over this event, which proved for the moment that the papacy still lived, still owned power, though its temporalities were in the Italian treasury; and the new Pope was greeted with enthusiasm, while the disappointed prophets of evil were ridiculed for their recent unlucky predictions. Papal prestige increased immensely under the fostering rule of the new Pope, who became a kind of idol with the American press, and was presented regularly to the public in his most impressive aspects. The fulminations of the great Gladstone and the revolt of Dr. Dollinger were received by Catholics equably, and stirred the Catholic writers to vigorous rejoinder. The acrimonious discussions in Europe which ruined Dollinger and drew forth Gladstone's pamphlets, were scarcely known in New York, except as Editor McMaster commented upon them with fiery unfairness to both disputants. Catholics had no partisan ideas and feelings with regard to the Pope. He was the head of the army, and his slightest wish was the law.

A cloud fell upon this ideal condition when the Irish Parnell appeared, and by his methods and his success convinced the Irish people that, for the first time since O'Connell's death, they had a true leader. From the Irish in America the parliamentary party drew its funds in the fight for liberty, and considerable intimacy existed between the two parties. The Land League movement deeply interested the Irish sympathizers in this country; the great testimonial fund raised for Parnell had its contributors here; and the No-Rent scheme for bringing the Irish landlords to reason, was highly approved in certain quarters. Dr. McGlynn won increased fame by his generous advocacy of the Land League movement. The moral aspects of these three measures had received the severest criticism from the Irish prelates opposed to Parnell, and they had succeeded, with the aid of English diplomacy, in bringing the moral question to Rome. As a consequence, it began to be whispered abroad that the three movements would surely be condemned by the Pope. In New York, the coming condemnation was regarded as so certain that the clergy began to look askant at the Land League. The movement had great popularity, and its meetings were often announced in the churches. In one case the special preacher of the day declined to read the announcement along with the others. The trouble in Ireland at last culminated in a letter from Cardinal Simeoni, prohibiting the bishops and priests of Ireland from any connection with the testimonial to Parnell.

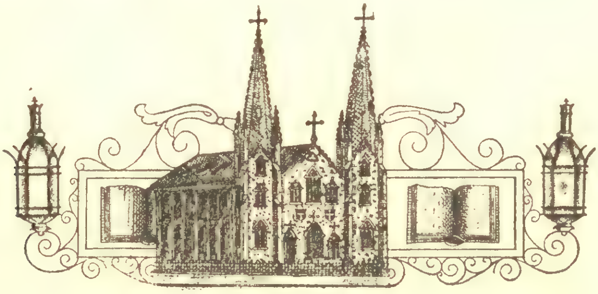
The rage of the Irish and their sympathizers at this interference was so violent, and the trouble increased with such rapidity, that the Pope had finally to take the whole affair into his own hands, summon the Irish bishops to Rome, and arrive at a compromise. A remarkable letter from Bishop Nulty, of Meath, addressed to his people on his departure for Rome, in 1885, in which he distinctly but gently warned the Pope and his advisers that the situation had only one issue, helped to bring the dispute to a fair conclusion. The Land League held its own both in Ireland and America; the No-Rent scheme was abandoned; and the fund for Parnell was allowed to continue without the public aid of the clergy. The charge of English influence at the Vatican was met by the appointment of Dr. Walsh to the vacant See of Dublin, which had been held for many years by ecclesiastics more or less pledged to hold a neutral course in Irish politics. Cardinal Simeoni fell into great disfavor with the Irish, and the fact had much to do with the troubles in New York at a later period. For the moment, however, the cloud disappeared, and the love and confidence of the people returned in full measure to Pope Leo, who was just then winning laurels in his diplomatic struggle with Bismarck.

He sent a letter of felicitation to Cardinal McCloskey in 1883, on the occasion of the golden jubilee of His Eminence, and the Cardinal returned the compliment in very practical fashion before the summer had passed. The Italian government, in its long war upon the Church, had confiscated church properties with the voracity of a brigand, under the forms of law. The congregation familiarly known as Propaganda, whose sphere embraces the entire missionary field of the Church, fell under the ban by a decision of the Italian courts in January of 1884, and all its Italian property was ordered sold for the benefit of the government treasury. The hostile action called for instant protest, which was given with vehemence from all parts of the country. Cardinal McCloskey in a pastoral letter sent out on Ash-Wednesday, 1884, called the attention of his people to the spoliation of Propaganda, and in their name uttered a strong, dignified protest. The American College in Rome was included in the decree of confiscation. The Cardinal therefore made a direct appeal to President Arthur for his intervention in the Italian attempt to steal American property. Archbishop Corrigan carried on the correspondence between the Cardinal and the Secretary of State, Mr. Frelinghuysen. The Archbishop gave the facts in the case: how Pius IX had donated the college property in perpetuity to the American bishops; the bishops had spent fifty thousand dollars putting it into proper condition to serve as a college; another fifty thousand of American money had been spent on it later; and Monsignor Doane, of Newark, had raised for scholarships the sum of $150,000. The Archbishop also pointed out that on similar grounds Minister Cass in 1848 had rescued the Irish college from the confiscators; and on grounds of pure sympathy Mr. Gladstone had interfered to prevent the confiscation of the famous Monte Cassino.

President Arthur wasted no time in intervening to save the American College. Archbishop Corrigan's letter was sent March 3, Secretary Frelinghuysen telegraphed instructions to our Minister at Rome on March 5, and on March 21, Minister Savelli of the Italian Government announced the exemption of the American College from the fate of Propaganda. There was general congratulation. A mass-meeting was held in Cooper Union on April 28, under the auspices of the Xavier Union, with Judge Morgan O'Brien in the chair, and the most distinguished men of the day in attendance; the speeches of protest were many and vigorous, and their significance was increased by the fact that many leading Protestants joined in the demonstration. After the opening address by Judge O'Brien, he moved that Mayor Franklin Edson become the chairman of the meeting. In accepting the honor, Mayor Edson briefly reviewed the object of the assemblage, congratulated the government on the prompt action which had saved the American College, and concluded with a significant paragraph: "It is earnestly to be hoped that this unjust proceeding against the remainder and by far the larger portion of the property, will be so frowned upon and protested against by all civilized nations, that the world will be spared the spectacle of a national government replenishing its treasury through the sequestration of property contributed by all countries to the support of an organization having for its object the spread of Christianity throughout the world."

General James, who had been postmaster-general, in a candid speech declared that "This assault disregards the very principles of constitutional liberty, which we hold dear. Remove those pillars and the fabric of society falls. The spoliation of Propaganda is, in fact, equivalent to the seizure by the government of any of our educational or religious institutions." The Catholic view of the spoliation was presented by Judge Joseph Daly and Mr. David McClure. William R. Grace moved a vote of thanks to the Mayor for his services as presiding officer. The list of honorable vice-presidents was imposing, for it embraced the names of Henry Bergh and Elbridge Gerry, Charles Dana and Oswald Ottendorfer, Royal Phelps and Andrew H. Green, William M. Evarts and Roscoe Conkling, Whitelaw Reid and Rev. Morgan Dix, General Hancock and Samuel J. Tilden. The resolutions adopted were long andfiery. After a recital of the work of Propaganda and the confiscating tendencies of the Italian government, it declared that "We, the citizens of New York,'' pronounce the action of the Italian ministry unjustifiable, with many paragraphs of the same tenor following. Whether the incident had any effect on the Italian Ministry does not matter; the present value of it is its illustration of feeling in New York towards the Catholic body. A notable change had occurred in the two decades after the Civil War.

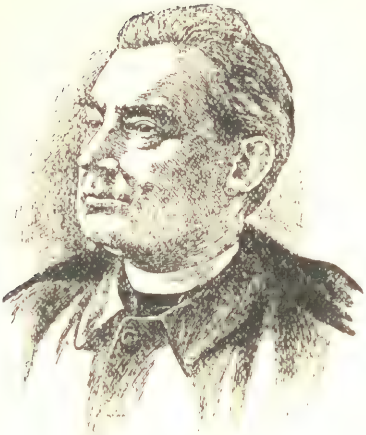
The relations between the people and the Holy See thus remained to the end of the Cardinal's administration untroubled, simply loyal, devoted, with no discussion of vexed questions, no hair-splitting, as in Europe. The few voices that disputed the need or value of the Temporal Power, or questioned the necessity of the Pope's independence, were heard only with horror and shame. Whatever the Holy Father desired was to be his without question; even in the Irish troubles the people awaited with silent resignation the moment when misunderstandings would pass; and they did pass quickly, leaving no shadow behind. The success of Leo XIII, in carrying out measures of reform and in winning diplomatic triumphs, endeared him still more to Americans; and as the American journals made much of him, the Pontiff's popularity reflected upon his people.



St. Bridget's

CHAPTER XXIV

LETTERS AND JOURNALISM



Mgr. Arthur Donnelly

THE glory of Catholic literature and journalism for half this period was Orestes Brownson. His famous *Review* had closed its brilliant career in the autumn of 1864, just as Dr. McCloskey had taken possession of the See of New York. Brownson did not get along well with Archbishop Hughes, although both were staunch defenders of the Union and of the Lincoln Government. While admitting each other's great qualities and services, Dr. Hughes publicly rebuked Brownson at a Fordham commencement, in 1861, for his Americanizing tendencies, and Brownson described the prelate in a letter to a friend as a man without high regard for veracity. The domineering spirit was strong in Hughes, and the spirit of independence in Brownson. He offended one section of the Irish by his protests against Irishizing the faith for Americans, and blamed them for being unfavorable to the emancipation of the slaves; he took his *Review* into the politics of the period, fell in with the unpopular side, and finally thought it safer for his reputation to get away from reviewing altogether. He devoted the remainder of his life to the work of contributing to such periodicals as the *Catholic World*, the *Tablet* and the *Ave Maria;* he gave some time to lecturing about the country; and as he lived not far

St. Patrick's Cathedral

from Seton Hall College, Bishop Corrigan, of Newark, engaged him to lecture for its students.

His friends had sufficient spirit to guard his retirement against absolute want. An annuity which guaranteed him one thousand dollars for the rest of his life was secured for him, and the presentation of it was made the occasion of a significant ceremony at the house of Rev. Jeremiah Cummings, the pastor of St. Stephen's, in September, 1865. Dr. Cummings was a man of independent spirit and of imperious temper, and had held his own against the great Dr. Hughes; he had also championed the cause of Brownson at Rome, with Cardinal Barnabo and Cardinal Franzelin, and had won for his client the favor of these two great men. In his address to Brownson on this occasion, he informed him that the presentation was made on behalf of many bishops, priests and laymen, and of some Protestants, also, who wished to show their respect for the honesty of his character, his fearless defence of what he held to be the true interests of religion, and his unselfishness; that they did not wish the gift to express approval of all that he had spoken and written, because his best friends were forced to condemn some of his utterances; but neither did they wish the gift to restrain him in the free and candid expression of his convictions; it was a testimonial in acknowledgment of the extraordinary services which he had rendered to religion, science and literature, and was presented with the hope that he would live long to enjoy it. This plain speech Brownson replied to by admitting that the opposition he had met with was in some measure his own fault, and might have been avoided without sacrificing principle, freedom of speech, or independence of action.

He had criticised sharply and severely in turn the Irish, the Jesuits, Catholics of opposite views; and here were representatives of all these parties united in hearty and effective support of their sometime critic. He was encouraged to continue his great labors, which he did for another decade, with the double end of serving the Church and atoning for the blunders of the earlier years. In 1873 he revived his famous *Review*, because he desired, as he himself expressed it, "to set myself right before the Catholic public, and vindicate my honor as a loyal though unworthy son of the Church, and to prove that I have no sympathy with those of my former friends who resisted, or still resist, the decrees of the Council of the Vatican, and have grieved the maternal heart of the Church and ruined themselves. I revive it, because I wish to protest against what goes by the name of Liberalism, whether in religion or in politics, and to prove myself a true papist, a firm adherent of the papacy, and an earnest defender, as far as my ability goes, of the Apostolic See. I also revive it, because there are coming up every day great and vital questions of discussion in which I wish to take part, and in which I cannot take the part I wish without an organ under my own control, through which I can speak in my own name, and on my own responsibility, subject only to the ecclesiastical authorities, to whom I trust I shall always be found ready to yield all due deference, as a loyal Catholic."

The *Review* received a favorable welcome from the Catholic body, both the Bishop of Newark and the Archbishop of New York writing their approval and sympathy to the editor; and for three years it continued to discuss the great questions which came up after the closing or suspension of the Vatican Council: the attitude of Dollinger and the Old Catholics, the dogma of Infallibility, the status of the Temporal Power, and the relation of these main questions to others. The air was clearer after the war, the minor questions of the earlier day had disappeared, Brownson avoided what might be irritating, and wrote with more calmness and prudence; in consequence, his true greatness of intellect and heart came to be better understood by the leaders, and, although Catholic journalism had entered upon a decline by 1875, he himself stood higher in the estimation of Catholics than ever. It was known then that many decades would pass before such a light would shine again on Catholic Americans; it was also known that America had not produced in the intellectual order anything greater than Brownson; and he was honored accordingly with the general esteem. There has always been, however, a weakness in the Catholic body with regard to the commercial value of its great thinkers and writers here in America. The *Review* which Brownson established, was permitted to die in 1875 as in 1864, because the sentiment behind it had no financial support. No one had ever interested purely business men in its success. This valuable property perished, like so many others, for lack of a little capital. Brownson grew too feeble to conduct it himself, and withdrew to Detroit to reside with his son, in which city he died, in April, 1876, his remains being taken, ten years later, to Notre Dame University, Indiana, where they have since reposed in honor.

The *Freeman's Journal* and Editor McMaster were in character a broad antithesis to Brownson and his *Review*. The most ridiculous feature of McMaster's career was his affected scorn for Brownson. At that period, only the few understood the springs of the *Freeman's Journal*. It was a noisy and pompous sheet, very poorly edited, offensive in its defence of orthodoxy, and half the time on the wrong side. As Archbishop Hughes had vainly tried to repress its editor, so his successor failed, though using gentler means. McMaster had gloried in being a copperhead Democrat, and as such had annoyed his Unionist Archbishop in every possible way. In the march of Victor Emmanuel upon

Rome he would have raised an American army to cope with the invasion; in the discussion on the Vatican Council he was ultramontane to the last degree; he would not believe the story that Archbishop McCloskey had united in the protest of the bishops to Pius IX against the immediate definition of Infallibility; and he turned his guns on Archbishop Purcell, of Cincinnati, striking at his own Ordinary over Dr. Purcell's shoulders. His services to the development of sound thought on public questions were vitiated by his bitter attacks on all opponents. Whoso did not agree with him was heretical and foredamned. On this method he conducted his journal for over thirty years.

He had a certain following, because many have a taste for unscrupulous denunciation. His pomposity provoked laughter, particularly when he showed his disdain of men like Brownson. The secret of his method was that he admired and imitated Louis Veuillot, the noted editor of the violent, hateful and popular *L'Univers*, of France, a capable and even poetic writer, who thought society and the Church could not be saved except through his methods. McMaster was not as able a man, however, and was not placed in as lucky an environment; for there were no factions of importance in America, and such as existed had not the bitterness of European faction. He continued his imitation to the end of his life, and provided amusement or provoked to rage, as the humor seized him. A few years before his death he associated with himself a young and rising writer, Maurice Francis Egan, whose literary taste and sane methods gave the *Freeman's Journal* some importance among moderate Catholics, and helped to atone for the grave injury which the journal inflicted on Catholic interests by the insensate course of McMaster during the Civil War, and for many years afterwards. Personally, he was a devoted Catholic, a kindly man, sound on the grave questions of the time;

and his journal faithfully recorded the leading events of contemporaneous Catholic history; so that its files, at present, are very useful to the historian. He would have made a better record of service had he never fallen under the influence of the French Veuillot.

A noted Catholic family of the period ran the publishing house of the Sadliers, and printed a very respectable journal, the *Tablet*, which had for its editors at different times Professor Henry Anderson, of Columbia, and Brownson himself. The Sadliers were a literary group, with all the ambition and taste of such a coterie, and their journal and publishing house together developed a number of writers and sent out a variety of publications that made the Catholic book-trade remarkable. Mrs. James Sadlier contributed to the *Tablet* the numerous stories, original and translated, which made her name a household word among Catholics. One or two generations were brought up on her books, which were pleasant and healthful always, some of them valuable for their presentation of Catholic life in Ireland and America. Her daughter Anna and her niece Agnes were writers of merit. Many other writers of the period owed their advance to the *Tablet* and the Sadliers. The publishers had a fine list of American and English books, mostly on religious and controversial topics, with a fair list of American and European fiction. The *Tablet* for many years represented the opinions of the church authorities, and was a protest against the personalities and erratic conduct of McMaster. Archbishop McCloskey commended its careful and considerate course, but urged that in specific matters, such as dealing with the unspeakable Harper publications, strength and severity should be the leading qualities. The Sadlier policy was ever pacific. When the audacious McMaster attacked Brownson in his sledge-hammer style, the proprietor of the *Tablet* urged

Brownson to ignore it. "All McMaster wants is for some able man to galvanize him into life, but don't you be instrumental in doing it—let him alone very severely." The statement was exact. McMaster could not formulate anything of himself, lacking education and training; but he could bark at the heels of a pastoral from Dr. Hughes, or an article from Brownson, with the confidence of a savant. Brownson had to answer him in the *Tablet*, which was just then in charge of Mrs. Sadlier. "It is perhaps a little surprising that the editor of the *Freeman's Journal*, a man of acknowledged high mental and moral culture, and whose fertility of invention is unrivalled, should have found no better answer to this than that Dr. Brownson is an old man, who lacked the advantages of early education and a liberal culture, and that the *Tablet* is edited by a woman, and he never reads it. It of course would never occur to anyone to rank the *Tablet*, as a Catholic paper, with the *Journal*, or Dr. Brownson, as a theologian, with its learned and accomplished editor; but as this answer does not seem to us to meet the question, we hope it will be considered no intrusion if, so far as we are concerned, we answer the Presbyterian Doctor for ourselves." The *Tablet* continued in good service for a quarter of a century perhaps, when it gently passed away to the limbo which seems to await the majority of such publications in this country.

In April of 1864, shortly before Brownson's *Review* went out of existence, the *Catholic World* appeared, a monthly magazine conducted by the Paulist community. Its original policy was that of a high-class review, less personal and less profound than Brownson's, but presenting the highest expression of Catholic thought, as given in the great reviews. The articles were not signed, so that the editor became responsible for its output of opinions; but as this condition soon led to grave differences with contributors, the method of signed articles was afterwards adopted. Brownson contributed to it for some years, until he could no longer agree with Father Hecker on certain matters of philosophy and methods of expression. The magazine gathered about it a fine group of writers, native and foreign, old and new; and besides its service to the thought of the time gave opportunity and training to the younger element in Catholic American journalism. John Hassard wrote for it, and Agnes Repplier began her successful career under its care; Lady Blanche Murphy contributed to it from her home in New Hampshire, the charming English girl who married an Irish musician, and died not many years after; Mrs. Homer Martin, wife of the well-known artist and a convert, was its reviewer for years, and contributed two or three novels; Dr. Cornelius O'Leary, physician, professor at Manhattan College and clever essayist, Maurice Egan, Thomas Galwey, Boyle O'Reilly, and William Seton were frequently seen in its pages. Its aim was the development of the American method in all things, and the expression of the American spirit. Hitherto all things printed were Irish, English, and German, in spite of the outspoken rebuke of Brownson and the reiterated instructions of Archbishop Hughes. The Catholic journals depended on Irish patronage almost exclusively, or on German, and were compelled to minister to the taste and liking of their patrons. It was a difficult aim to pursue in those days, and the editors of the *Catholic World* found it expensive; but they persevered valiantly, fighting the general belief that to be Catholic was to be Irish, and that the American had to be denationalized in order to enter the household of the faith. Following the trend of the times, the magazine became more and more popular in form towards the end of this period, and finally lost its character of a review for the sake of the larger number to be reached by the popular form. While Father Hecker lived, it still discussed the great questions of the time, but in language suited to the average intelligence.

A new personality entered the field of Catholic journalism in 1872 with the founding of the *Catholic Review* by Patrick V. Hickey, a young Irishman who had enjoyed a fine training in the best colleges of Ireland and a good experience in secular journalism in New York. He found an opening in the need of the Catholic people for a capable and impersonal organ, free from the violence and partisanship of the *Freeman's Journal*, and stiffer than the *Tablet* in attack and defence. His success justified his venture, and in a few years the *Catholic Review* became the favorite weekly with reading Catholics of all nationalities and opinions, a position which it held almost throughout its career. Its editor enjoyed one illuminating experience in the presidential campaign of 1884. The Catholic Union had labored hard for some years on a freedom of worship bill, intended to open state institutions to the services of Catholic priests for Catholic inmates; the *Catholic Review* gave its support to the measure, which Governor Cleveland would not permit to be brought before him for signature, lest it might interfere with his presidential prospects. The *Review* therefore opposed his election, indirectly favoring Senator Blaine, its editor in consequence was accused of having sold himself to the Republican party, his subscribers diminished nearly one-half, and an attempt was made to destroy the journal by some indignant Democrats. Hickey was a man of resource and courage. He founded an illustrated paper called the *Illustrated Catholic American*, a dollar weekly known as the *Catholic American*, a library of cheap publications in cloth and paper known as "The Vatican Library," and the *Holy Family Magazine;* all items in a grand scheme of publication which would give the Catholic body the best services of the printing-press. He sur-

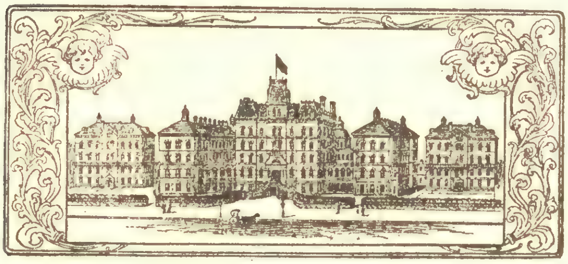
ST. MICHAEL'S COLL. LIBRARY

rounded himself with the strongest talent of the period. John McCarthy and Maurice Egan, Arthur Marshall and Margaret F. Sullivan, with many others, were editorial contributors; his fair and generous policy pleased both leaders and people; and for a quarter of a century, although he himself passed away in 1889, his various publications did the Catholic cause good service, until they followed the *Tablet* into the limbo of press ventures.

There were several journals in existence during this period which displayed the Catholic flag and represented in their own fashion fractional Catholic thought, but were not recognized as religious journals. The *Irish American*, edited by Meehan, was of this character, and enjoyed the distinction of having absorbed the old *Truth-Teller*, New York's first Catholic paper. The *Sunday Democrat* was founded in 1867 by Robert White, Richard Walters, and David Power Conyngham, who had been a *Herald* war correspondent, wrote several novels, was editor and part owner of the *Tablet* afterwards, and died in 1883. The *Irish World* was founded about the same time by the Ford brothers, and earned notoriety and money by playing McMaster's uproarious part in the political world; it pursued James with columns of his own savage criticism and abuse; and, strangely enough, his *Freeman's Journal* fell into the hands of the Fords after his death. The *Sunday Union* represented for a long time the temperance movement, and was edited by a capable and tactful journalist, William O'Brien. These independent journals went their own way without much regard for the prevailing opinions, often spoke their mind freely on indiscreet matters, and were used by the opposition to express its sentiments.

Journalism was a popular profession with Catholics always, and the secular press employed numbers of them. The *Herald* was edited for many years by Thomas Connery, and John Hassard held an important position on the *Tribune*. Marion Crawford made his début as a novelist while connected with the New York press. Gilmary Shea, our historian, was for years an editor on the Frank Leslie publications. Colonel Meline while a journalist produced his critique of Froude's treatment of Mary Queen of Scots. Richard Clarke, Storrs Willis, the brother of the poet, Charles Herbermann, John Savage, poet and dramatist, William Seton, novelist and essayist, and Augustine Thebaud, Jesuit, were notable at this time. It was not a very fortunate period for Catholic writers. The secular spirit had invaded the literary world before everything, practically captured it, and decreed the banishment of all things religious. The general press had become more courteous to Catholics, insulted them more rarely, avoided printing the old lies of history, and sought their patronage. In these conditions the average Catholic could not see the need of a Catholic literature any more than of a Catholic school.

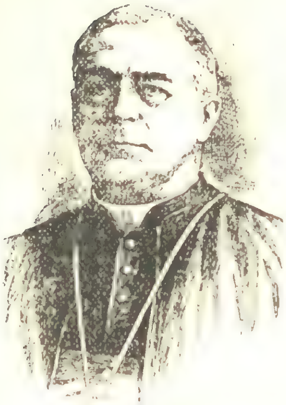
The Catholic publishers from 1860 to 1880 had found a ready sale for the work of Newman, Faber, Manning, Digby, Marshall, and Ward; for the Irish novelists, Banim, Carleton, and Griffin; for Balmes, Darras, and Lingard; for the stories of Lady Georgiana Fullerton and Hendrik Conscience. After that date the sale fell off, and the publishers one by one lost prestige, dropped into bankruptcy, or took up inferior methods with inferior work. As the Sadliers weakened, Father Hecker's publication society came to the front, backed up rather by the financial support of the charitable George Hecker than by the purchases of Catholic patrons. In time, it passed under the management of Lawrence Kehoe as a stock company, and finally went out of existence. The old-fashioned library system, which had been a feature of parish work at one time, was dropped, more and more the Catholic leaders and people lost the idea of a distinctly Catholic press, and by the next administration New York had as poor a press condition as could be desired by the supporters of the theory that a Catholic press was unnecessary. The journalists and authors of the faith carried their talents into the general market, where they won the reputation and the income not to be secured in Catholic authorship.



Foundling Asylum

CHAPTER XXV

FRIENDS AND ENEMIES



Bishop Gabriels

DURING Cardinal McCloskey's time the world began to see that the Catholic Church was reviving in English-speaking countries, and showing remarkable vigor in the United States, where its rise to importance had become a kind of phenomenon. The occupation of Rome by the Italians had been accepted as the death-blow of the papacy, whose extinction would be speedily followed by the fall of the Church itself. The honors of the cardinalate conferred on Manning and McCloskey in 1875, the dedication of the New York Cathedral, the elevation to the purple of Father John Henry Newman, were received with such enthusiasm by the general public, made such a sensation in the journals, and were so applauded by mankind, that those who had looked upon the Church as dead began to wonder, and then set out to study the phenomenon. A vitality which survived the loss of the temporal power, the enmity of France, the confiscations and oppressions of Italy, the persecution of Bismarck, and the indifference of Austria, was not to be despised; and an institution which thrived in the free air of the Republic, where intelligence was so diffused and the love of liberty so profound, deserved attention and study.

Conversions to the Catholic faith had become commonplace from their number and importance, but none the less irritating.

Protestants had reconciled themselves to the loss of Brownson, whom they described as on the road to Buddhism, and had shut him out of vision and hearing as far as they were able; they recovered from the shock of Bishop Ives' entrance into the Church, forgot Huntington and John Hassard; but when these conversions came to be repeated weekly by recruits from all ranks and from all the sects, irritation became jealous anger. Rev. James Kent Stone left their body in 1870, shortly after reading Pius IX's invitation to the Vatican Council, a document which he had glanced at with some amusement, read with astonishment, and meditated upon with surprising effect. He was a rising man, about thirty, and had been president of two notable colleges, Hobart in Ohio and Kenyon in New York; he became a Catholic, and wrote an account of his conversion in a remarkable book entitled, "The Invitation Heeded"; his ordination as a priest of the Paulist community followed shortly afterwards; and later as a member of the Passionist community he was known and eminent as Father Fidelis. His conversion and his book had a great effect, and led many others to follow him into the faith.

It was not so surprising that George Hecker and his family became Catholics, as they were under the influence of their famous brother, Father Hecker; nor that Storrs Willis, a writer of note and brother of the noted Nathaniel, should do so strange a thing, since he came from an eccentric family; but that Ida Greeley, daughter of the only Horace of the *Tribune*, should be led away by the delusions of a foreign religion seemed altogether pitiful. The fact was kept out of sight as much as possible.

A list of converts in New York alone would fill several pages, counting only the more eminent. They represented all walks of life, and their motives had varied in each case. The way into the fold had not been pleasant. Catholics were distant with bitter Protestants, and were supposed to be entirely the vulgar Irish and the coarse Germans; and the ascent to the truth was emphasized by a descent in the social scale for the convert. Nevertheless, the converts found their way in, encouraged by the famous conversions in England, and by the fine utterances of Newman and Manning; and stimulated too by the eminence which had come to prelates like Bayley and Wood and Wadhams.

Rev. William Henry Hoyt became a priest after his conversion, and died in 1883 at the altar in St. Ann's Church, of apoplexy, just after the Communion; Eliza Austen, of Burlington, Vermont, was an artist of standing, who died in 1886; from the army came three well-known men, General Seammon, General Charles P. Stone, and General John Newton, the engineer who mined and blew up Hell Gate; eminent in social circles had been Mrs. Hicks Lord, and Mrs. Starr, who later became the superior of the community founded by Father Preston, the Sisters of the Divine Compassion. The widow of General Thomas Francis Meagher, the widow and daughters of General Philip Kearney, became Catholics. Three members of the noted Van Rensselaer family entered the Church, Henry and his two sisters, the young man becoming a Jesuit, and one sister joining a religious community. Oliver Buel, a noted lawyer, his wife and two children, became converts; and another famous lawyer, George Bliss, became a Catholic a few years before his death in 1884, his wife having been in the faith some years before. The religious communities, and more particularly the Paulists, gathered about them little colonies of converts, cherished and protected them, and helped them over the sad difficulties of the first years.

These troubles arose from the desertion of relatives and friends, the loss of congenial occupation, the struggle for existence, and the inevitable reaction that follows the first enthusiasm.

Many of the early converts were veritable martyrs, whose sufferings ended only with death. Perhaps no one was to blame. Yet had their Protestant relatives and friends practised more generously their own principles, that a man is free to choose his own religion, and one sect is as good as another, their lot would have been happier. The Catholic faith was excluded from the action of these principles, and its professors suffered such ostracism as Protestants in their bitter hate could inflict. Although the day of Knownothingism as an organization had gone by, its spirit lived and displayed itself in various forms.

The Protestant press carefully watched and studiously misinterpreted the growth and activities of the Church; and as its editors and writers were men of little or no culture for the most part, and many of them small by nature as by condition, they repeated all the old lying fables from the story of Pope Joan to the Masonic career of Count Mastai Ferretti, afterwards Pius IX. The investigations of modern historians had not yet reached these petty journalists.

The most venomous and incapable of these journals was the *Weekly Witness*, the real successor of Dr. Brownlee's *Protestant* of forty years earlier. Its life was brief, and its character may be judged from a single specimen of its foreign news: that the Free Church of Scotland was meeting with much success in the conversion of the Jews! Whatever intelligence these journalists possessed in the ordinary affairs of life completely disappeared in their treatment of Catholic matters. The secular journals opposed to the Church showed intelligence and malice. *Harper's Weekly* won renown among its supporters for the cartoons of Thomas Nast, which reflected the double hatred of editors and cartoonists for the Irish and the Church, and at the same time touched on all the questions with which the Church was concerned.

The Catholic was always portrayed as an Irishman, the priest was provided with a simian countenance, the church school was portrayed as a nest of treason; the wit and humor and laughable exaggeration that belong to a cartoon disappeared before the satanic hate of the artist; and the misrepresentation of the faith, the motives, the aims, and labors of the Catholic body was so constant, so vile, and so reckless that the leaders had to take special measures against *Harper's*. Cardinal McCloskey, sending three clippings from *Harper's* to Brownson, wrote that one could not write too severely against such enemies. It was not with regret that in later years the Catholic body saw the entire Harper family ousted from their publishing house by reverses, and Thomas Nast reduced to poverty, shorn of his criminal fame, and dying of cholera in some forlorn consulship in South America. His cartoons had made him infamous, but less so than they had made his employers.

The *New York Herald* never lost sight of the tradition of its founder, and regularly denounced the Catholic American body, sometimes in general, less frequently in detail. It encouraged the rebels within the fold, or the insurgents, or the discontented; its staff usually employed two or three renegades of ability, and its blows always smacked of treason. It alluded to the Christian Brothers as "Les Frères Ignorantins." It had many of the characteristics of the harpy, spoiling what it could not destroy. Its companion in diatribe and misrepresentation was the *Times* under George Jones, which labored heavily to imitate English methods of slander; but Jones had not the rowdy spirit in him that marked the *Herald*. He tried to criticise and comment fairly, more like a man of judgment than a blackmailer. His journal represented the more refined element among the enemies of the Church, the trustees of public and private charities engaged in perverting Catholic children, and the promoters of mission schemes to Paris and Rome. The newspaper men saw more clearly the increasing power of the Catholic body, and were sounding the alarm even in their flattering descriptions of the Cardinal's honors and the dedication of the Cathedral.

They gave large space to ministers of the Coxe type. Arthur Cleveland Coxe was the Episcopalian bishop of Western New York, had been the schoolmate of McMaster and an admirer of John Henry Newman, and refusing to follow Newman to Rome became a noisy denouncer of the Church in America. He allowed nothing to pass without comment, and being oftener wrong than right stirred up the controversial to fiery reply. His brethren felt rather relieved when death removed him from the public forum. He had a counterpart in Rev. John Newman, notable as the intimate friend of President Grant, and probably the inspiration of that gentleman's hostile disposition towards Catholics.

Newman had been interested in the effort of the capitalists to keep the Chinese in America, by preventing the passage of the exclusion act; and as an argument in favor of the Chinese, he described their superiority on all grounds to the Irish immigrants, who had been permitted to overrun the East. This argument won him notoriety, was taken up by the hostile press, and actually led to a new phase of Knownothingism on the Pacific coast. Even Henry Ward Beecher, who seemed on the whole a little above his fellow-ministers in sense and refinement, permitted himself an occasional descent into the mud; as when he referred to the Catholic clergy with sly contempt: "The hard-working, hard-drinking Catholic clergy:" and in explaining the election of Grover Cleveland in 1884, which some believed had been brought about by the votes of Catholics, he remarked: "The

Cardinal winked at the bishops, the bishops winked at the clergy, the clergy winked at the voters, and a Republican majority of 200,000 vanished before Cleveland's majority in New York of 1,200."

The practical form of Protestant hostility displayed itself in such falsehoods as the story of the Cathedral site, in the work of proselytizing, and in opposing such legislative relief as the freedom of worship bill. The natural jealousy at the spectacle of the new Cathedral on Fifth Avenue led to the charge that the site had been stolen from the city. Protestants took it bitterly that the despised Catholics should have earned the credit of being the first to erect a noble temple on American soil, and this lie represented their feelings and soothed them. It has become perennial, blooms suddenly at least every decade, and has to be exposed regularly in the public journals. One Clarence Cook wrote the charge for the *Atlantic Monthly* in this lurid fashion: "The city was jockeyed out of the finest site on the island by a crafty and unscrupulous priest, playing upon the political hopes and fears of as base a lot of men as ever ruled a city." John Hassard wrote privately to Mr. Cook the true history of the property, and he had the spirit to retract his charges in the next number of the magazine.

The bare facts in the matter are that the city sold the land outright in 1799 to one Robert Sylburn for something like two thousand dollars, that it passed through various hands for thirty years, and then was purchased in the year 1829 by the parishes of St. Peter's and the Cathedral to be used as a graveyard, the purchase price being $5,500. In the year 1852, the Cathedral corporation bought out St. Peter's interest for $59,500. When the Catholics purchased the land, it had been private property for thirty years; Archbishop Hughes, Mr. Cook's crafty prelate, was a young priest in Philadelphia, and some of the base aldermen were not yet born; and a quarter of a century was to elapse before the land was thought of at all as a site for a cathedral.

The state institutions and the state and city courts were all in the hands of Protestants, who were occasionally in deep sympathy with the work of perverting the children, the poor, the sick, and the criminal, in charge of the state. These unfortunates could profess any religion but their own. The Cardinal had to make a stiff fight for freedom of worship in state institutions and for the destruction of proselytizing. The opponents of the various measures taken were the true blue Protestant faction, who never scrupled to use the state institutions in promoting the Protestant gospel, and shouted sectarianism when a Catholic priest administered the Sacraments to his own people. This hypocrisy was finally and thoroughly beaten by a combination of Catholics and Protestants, who detested the principles and methods of the anti-Catholic faction. Governor David B. Hill signed the freedom of worship bill, which permitted to the Catholic inmates of state institutions the free exercise of their religion with all that the phrase implied. Catholic children by an earlier act were sent by the magistrates to Catholic institutions; and the magistrates themselves were very frequently Catholic, according as prejudice disappeared among the voters. The relations of Catholics and Protestants improved during this period by the spread of intelligence among the latter. They learned that all Catholics were not Irish, not all ignorant, and not all members of the Spanish Inquisition; they also learned that Catholic doctrine could be well defended, while some of their own tenets had no defence even among themselves; and by degrees they permitted themselves to regard the Catholic body as a part of the American Republic.

The public temper was, therefore, somewhat kind to Catholics when death closed the career of Cardinal McCloskey on October 10, 1885. So quietly had he gone through life that the general crowd never gave him credit for his executive ability, for strength of character, and for well-fibred achievement. He was considered a fortunate rather than an able man. As a matter of fact, he was both. His physical strength and temperament were not of the kind that could march into the arena and make a bid for battle, as could Archbishop Hughes. But he made up for that lack by a shrewd watchfulness that anticipated a crisis and killed it in the bud, by a tact that nourished the useful scheme and starved the useless, by a penetration that selected or discarded persons and means to an end with success. He fought with no one and encouraged the workers. His gentleness did not mean weakness, for he carried on the work of the diocese steadily, urged his writers to the attack on calumniators, stimulated his committees, and produced noble results. It is impossible to read the records without receiving the impression of his strength of will, his penetration, his zeal, his tact, and his delightful intelligence. It will require considerable discrimination, when the facts are all in court at the last, to decide between him and his predecessor. The Cardinal was the more lovable man, the gentleman, the diplomat; the Archbishop was the brusque, imperious, autocratic field marshal, not considerate of the feelings of others; as the pioneer he created all that the Cardinal carefully conserved; but the work of conservation had singular merits.

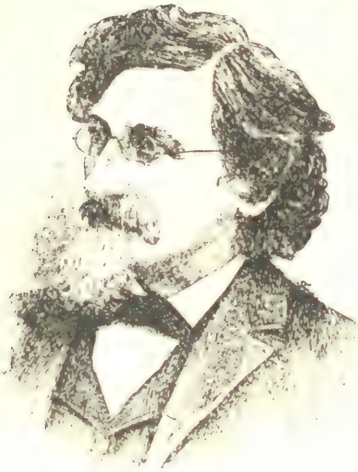
The funeral of Cardinal McCloskey took place in the Cathedral, on October 13, amid splendid ceremonies. Archbishop Corrigan sang the requiem, and with the prelates, Williams of Boston, Gibbons of Baltimore, Ryan of Philadelphia, and Loughlin of Brooklyn, gave the last absolution. The whole world turned out to see the funeral of the first American cardinal. The men of St. Vincent de Paul guarded the bier; a candle of yellow wax burned, as for royalty, at each corner of the catafalque; the red hat lay on a cushion at his feet. The Archbishop of Baltimore preached the sermon.

A singular incident occurred in connection with the Cardinal's death. Mr. J. F. Loubat, an American residing in Paris, had a solemn requiem Mass celebrated at the Church of the Madeleine for the repose of the Cardinal's soul. It was a magnificent function, the church was draped superbly, the music was of the noblest character, the American embassy attended together with the leading Americans in Paris, and the Archbishop of Paris occupied the throne, surrounded by many of his clergy. They could not but recall on this occasion the mission of Hughes to Napoleon III and the attitude of McCloskey at the Vatican Council. The Cardinal was laid to rest beside his predecessor, equal at last in the repose of death. They had loved and served the Church with all the strength of their different natures; if one was bold and brilliant, the other was shrewd and persistent; and both won success and renown, and both were faithful to the end.

Mount Loretto

CHAPTER XXVI

THE THIRD ARCHBISHOP



John Gilmary Shea

MICHAEL AUGUSTINE CORRIGAN, the third Archbishop of New York, entered upon his office with the advantage of five years' personal experience as coadjutor to the Cardinal, and with the general good-will of the clergy and the people. Youthful in appearance and carriage, and youthful for the rank which he held, his personal qualities won for him the favor which always goes unasked to the young in high position. In the trying position of coadjutor he had borne himself with gentleness and discretion. He was known to be a student of fine application and an accurate scholar; his courtoeus manner and readiness of access made him many friends; he came of a good stock, rooted in the faith, generous and public-spirited. With his wealthy brothers he had come to the rescue of Seton Hall College in a financial crisis. Three members of the family were priests of high standing. His career had been happy and fortunate from its beginning. In college and seminary he had easily won honors; as a professor in Seton Hall he proved himself conscientious, industrious, and capable; always a model priest, he ruled the Seton Hall institution under Bishop Bayley with profit and success, and endeared himself by his combined firmness and gentleness to all around him; as Bishop of Newark his administration

Most Reverend M. A. Corrigan
1880-1902

was efficient and spotless; and when the promotion to New York came no one felt surprised. The conditions of the diocese at the moment of his accession were excellent, the Catholic body was winning the success in every direction which puts the most mixed people in good humor with themselves and the world.

A change in administration was needed, as Tennyson expresses it: "Lest one good custom should corrupt the world." It was felt among the well-informed that Archbishop Corrigan would provide the change without the usual ill-effects involved in a peaceful revolution. He had been trained in Rome, which was a distinction thirty years ago, and is always an advantage to an ecclesiastic; and, as a native, he understood his own country and people, and had influential connections everywhere. Had the contemporary prophet declared in the year 1885 that his reign would witness greater troubles than in all the preceding years, that dangerous dissensions, from which the past had been entirely free, would arise to aid schism, and that no part of his career would henceforth be free from strife, such a prophet would have been laughed at; and yet the prediction would have been literally true. New York became a centre of storm during his administration. We are too near the period to speculate on the causes, and many of the actors in the troubled drama are still living from whom any explanation of the phenomenon would be certain to invite protest.

On some points all parties are agreed. The young Archbishop was a saintly and studious cleric; a lover of regularity and routine in the performance of his daily work; and well-acquainted with the wisdom of the books. In his boyhood and youth he had been of a sweet, almost feminine temperament, shy among boys of his own age, and had grown to manhood with these characteristics. He never knew men as one who had lived among them, fought with them, and come off sometimes the victor and often the vanquished. He depended more in his executive work upon himself and his system than upon his assistants. He had ambition, and confidence in himself, and, perhaps, never suspected his lack of practical knowledge of men.

Not to know mankind and its capacity for mischief is a common fault of the clergy, which accounts for the great blunders of history, connected with them. The priest is inclined to think well of every one. Archbishop Corrigan had that failing at the beginning of his career; therefore, he was often deceived in his estimate of men, in his estimate of events, in the far-reaching consequences of his own acts. This deficiency will account partly for the troubles of his administration. The seeds had already been planted, and a good harvest was ready for the mower. At any time it requires only an over-confident leader to throw the multitude into turmoil. But none of these dire things was thought of in the early days of Dr. Corrigan's administration. He took up his work with the energy of youth and enthusiasm, an energy that never left him until his untimely death. He followed faithfully his rule of life, alternate work and prayer, as if living in a community. Nothing was permitted to interrupt it. He loved order, precision, regularity, continuation in all things. He proceeded to introduce these fine qualities into each department of the diocese. As he was no fanatic in anything, being of an equable and well-balanced temperament, he gave to each subject the same careful attention. Amid the excitement prevailing at various times the routine of his bureau never failed. The whole diocese felt the force of this personal attention to detail of administration; and if the various departments be examined at this moment it will be found that their form and procedure came mostly from him.

His earliest work was the legislation of the Fifth Synod, in which he summed up finely the legislation of the past and promulgated the new legislation which had sprung from the Third Plenary Council of Baltimore. It was so complete that the other synods of his reign merely echoed it, having only a passing importance. The list of the officials of the Fifth Synod, the various officers chosen for the council and other posts, show the generous views with which he had begun his work; all were representative men, some from the old regime, of varying views; but divergence of views at that date meant merely the healthy action of thought and personality. The bitterness of partisanship was not yet born. Probably no more brilliant and efficient synod had so far been held in the country, and it promulgated loyally and strongly the new regulations of Baltimore. Moreover, the Archbishop saw to it that the decrees became the custom as well as the law.

In the matter of education he introduced the present method of school management, with its school-board, superintendents, standard examinations, and all the other improvements which mark progress over earlier years; he laid the foundations of the preparatory college for boys intending to be priests, and built the fine Dunwoodie Seminary; and withal he tempered his zeal with much prudence in the matter of education, preferring to be second in the point of numerous schools and large attendance rather than incur heavy debts by large expenditures. In treating the theory of Catholic education his views, as shall be seen later on, did not harmonize with his practice; of which the explanation naturally is that theories meet with no obstacles in their verbal expression, but with many, and some insuperable, when put into action.

He favored the establishment of the religious communities, and gave time and thought to their advancement. The general works of charity he placed under the supervision of a superintendent, and watched their progress and efficiency with the interest of a superior and a generous heart. His own benefactions would alone have rendered him illustrious. His inherited wealth was considerable. He gave nine thousand dollars to Seton Hall to found a burse, ten thousand dollars to the seminary library, a beautiful altar to the Cathedral, and sixty thousand dollars to build the chapel of the Dunwoodie Seminary. The clergy he urged by every means in his power to correctness of living and ever renewed activity in behalf of the people; and the laity he encouraged in their efforts for better organization. Both were brought close to him by his exact system of transacting business, and by his personal interest. It was not until 1895 that he secured an auxiliary bishop, so that for fifteen years he travelled from parish to parish confirming the children, dedicating churches and chapels, and coming into intimate contact with priests and people. His industry was remarkable, and his interest in all details of parish life quickened the work of the pastors. He had a genius and love for administrative detail. Nothing escaped him, and every part of the diocesan system, every person connected with it, felt his stimulating touch. His chief work was this effective and minute organization of the diocese. He worked at its perfection to the last moment, and the calamities of his career never interrupted or disturbed its progress. Men may disagree about his character, his motives, his achievement, as they please; but this distinction belongs to him that he built up an almost perfect diocese by steady and faithful labor. A reading of the chapters which follow will show the breadth of his work in its details. Churches, chapels and stations increased by nearly two hundred; the priests increased by nearly three hundred;

seventy-five new schools were opened; thirty new charities were begun, in the form of day-nurseries, homes for immigrants, for deaf-mutes, for the blind, for orphaned or destitute children; and the whole was further enriched by increase of quality and effective administration.

Results were brought about with very little friction. His courtesy and gentleness smoothed the exercise of authority, and complainers and petitioners found him ready to listen to their longest protests. He believed in the prompt and vigorous use of his episcopal power, and he expected as prompt obedience. Not until sharp experience had taught him, was he able to appreciate the modifications that circumstances introduce into ancient traditions. He fell foul of the most thorny questions, and never could understand why they did not yield to his simple fiat. He knew little of the times in which he lived, of the temper of the people, of the currents of thought and feeling dominating the American world. Nor did he care to know. He kept away from the public eye, content with just his diocese, his regular and busy life, and the intimacy of a few friends. He had little taste for the delicate and useful methods employed by Cardinal Gibbons in dealing with the interested public; for Archbishop Ireland's open and candid assault on an enemy, or vigorous instruction to inquirers, he had no little distrust. It was against his will that he became involved in matters of national and international interest. He kept away from all movements that did not originate in his own diocese and could not be controlled by diocesan powers.

A prelate of this character had no difficulty in managing his diocese, and bringing it near perfection. His hard and systematic work produced striking improvement in time, abuses were wiped out, the new order came into being, and the new men came with it. The same success did not greet him in his dealings with general questions. He had not been in charge of the diocese a year when the McGlynn difficulty arose, and out of it sprang ten others to plague his whole career and rob him of comfort.

All that has just been said on his lack of knowledge of men, and of his own times, finds illustration in the beginning and progress of the unfortunate affair. Dr. Edward McGlynn was a priest of national prominence and wide influence, for years he had been the orator of the Catholic people, the defender of the faith and of the Holy See, and his voice reached farthest of all save that of Cardinal Gibbons. He was in good standing, and had only one marked failing, that he did not believe the church school was a necessity. It was a question of method, not of doctrine. He had become interested in social questions, and particularly in the ancient problem of private ownership in land; and he had addressed various meetings in behalf of his theories. A prelate acquainted with the times and the people, considerate of the eminent place occupied by Dr. McGlynn, would have endured much before hurling a suspension from priestly duties at such a man; and, as a matter of fact, the social theories which interested Dr. McGlynn, neither then nor later, with all the glamour of Henry George's eloquent writings, had any real hold on the sympathies or the understanding of the people. The experienced priests placed no emphasis on the doings of Dr. McGlynn. For disobedience Archbishop Corrigan suspended secretly the most distinguished cleric of the time, shortly before the Fifth Synod in 1886.

It must have astounded him to see the proportions of the storm which arose, when Dr. McGlynn had been dismissed from his parish and had fallen under the ban of excommunication. In his mind there had been only the question of obedience on the part of a priest of the diocese. He had sought and obtained advice on the matter. His most influential counsellors thought the time had come to put an end to the public vaporings of Dr. McGlynn. A noted prelate went on record with the statement that Dr. McGlynn should have been suspended fifteen years earlier. The Archbishop thought the affair would take the usual course, remain strictly a diocesan matter, and benefit in the end all parties. Undoubtedly, his advisers thought the same; but they learned very quickly from the denunciations in every quarter that the trouble was more than domestic. Many supporters and sympathizers with the Irish movements of the period believed that Dr. McGlynn suffered for his advocacy of the Land League; the advocates of the labor movement felt sure his excommunication was a blow at their organization; and the theorists who followed Henry George maintained that the blow was aimed at them. The Archbishop found himself charged with enmity to persons and schemes of which he knew little or nothing.

The Cardinal Simeoni, Prefect of Propaganda to Leo XIII, was known to have little love for the various political and social schemes of the Parnellite movement in Ireland. It was charged that he felt happy to strike the man who had helped to make the Land League a success in the United States. Michael Davitt did not hesitate to say so in a Cooper Union meeting in 1887, although later he withdrew it with an apology. The Cardinal, along with the Archbishop, then became the target of abuse for the wilder spirits in all parties. The storm was not confined to New York, but spread throughout the entire country. The journals fanned the flame with sensational reports, and made the quiet-loving Archbishop the most noted man in America. He sent Rev. Arthur Donnelly to take charge of St. Stephen's parish, with a view to the better settling of its accounts, which were thought to be in bad condition. Probably no pastor would have been welcome just then to the irritated people, but Father Donnelly in particular, as an advocate of strong measures against their late pastor, was utterly distasteful. Their violence made the administration of the parish difficult, and he resumed his former parish of St. Michael's.

The clergy had been passive spectators of these sensational events, and not all were in sympathy with the summary methods employed against Dr. McGlynn. The Archbishop's council had not been unanimous. Besides the imprudence of such measures the signs of storm warned every one of the dangers that threatened.

The clergy were not shaken in their customary loyalty to the head of the diocese. The friends of Dr. McGlynn were outspoken in criticism of the wrong done him, but they also labored to bring him to reason; the many who were indebted to him for favors supported him in his abasement but not in his revolt. The mischief-makers in the journals and among the political partisans of Dr. McGlynn had been loud in asserting that the clergy were opposed to the Archbishop. To offset this unfounded charge, it was proposed that an address should be presented to Dr. Corrigan from his clergy, assuring him of their loyalty and their approbation of his attitude. Three addresses were finally presented, one from the religious communities, a second from the clergy speaking other tongues than English, and a third from the other diocesan priests. The friends of Dr. McGlynn refused to sign, because they did not approve of the Archbishop's action against him; a few contended that the very charge which the address denied should not be noticed at all; still others refused to sign because it looked like approbation of a course most distasteful to them as priests, although they had no sympathy with Dr. McGlynn.

The situation became so alarming in time as to invite the action of outsiders. The Archbishop tried to keep it a purely diocesan affair still, but events were against him. The clamors of the political and social organizations supporting Dr. McGlynn were heard on the boundaries, and the leading prelates of the country lent their aid to bring the scandal to an end. Archbishop Satolli came to the United States as Delegate Apostolic in 1892, empowered to deal with Dr. McGlynn. He completed all the details in a few months, Dr. McGlynn made his submission, his excommunication was removed, and he visited Rome to let the world see that his faith had not wavered. Out of this trouble sprang another, not directly connected with it, yet having some affiliation. Dr. McGlynn had steadily opposed the church school as unnecessary, burdensome, and reactionary, but his opposition had not affected the growth of the schools. His criticism had even stimulated their patrons to greater efforts. The practical clergy, interested in the schools and yet apprehensive of the financial burden, had long been studying methods by which the aid of the state could be secured for the church schools. There was one plan in good working order at Poughkeepsie, and another in Faribault under the nursing care of Archbishop Ireland, of St. Paul. The clergy favored these compromises on the principle that half a loaf is better than no bread.

The compromise school suddenly became a question of general interest when Archbishop Ireland asked approval of it at a meeting of the archbishops in St. Louis, and when Archbishop Corrigan exerted his utmost influence against it. A storm of discussion arose, pamphlets filled the air, and the question was carried to Rome. The authorities there decided that the compromise school could be tolerated, a decision which Archbishop Corrigan at first took for a condemnation, but which really, as he learned later, gave the compromise school a legal standing in the Catholic community. The controversy was finally closed by Archbishop Satolli at a meeting of the archbishops held in New York in the fall of 1893, and an effort was made to please both parties by declaring the church school the standard of achievement, towards which all should strive, while the compromise school should be regarded as an expedient suited to difficult circumstances. The decision met with more or less favor, but its articles were well-nigh forgotten the next decade. There seemed, however, to be no end to public excitement; as the school question followed the McGlynn episode, so the clamor over Archbishop Satolli followed the school question; and the peaceful Church in America was given up to impolitic and dangerous controversy on questions that could have been discussed and settled in a day by temperate leaders.

The Delegate was sent to quiet controversy, but his presence seemed only to increase it, until he himself became alarmed at a situation which no one seemed able to direct or control. The American press is expert in the art of creating and continuing sensations, and its work in the McGlynn affair and consequences flowing from that affair reached the point of diabolism. The Archbishop was represented as bitterly hostile to Delegate Satolli, as the inspiration of all the attacks upon him, as determined to bring his mission to an ignoble end; and charges were brought in Rome that Dr. Corrigan had been false to his episcopal oath in consequence of his hostility. To show the falsity of these accusations he invited the Delegate to officiate in St. Patrick's cathedral on August 15 of the year 1893, and at this splendid function he delivered an address of fidelity and devotion to the Holy See, of respect to its representative in the United States, which put an end to newspaper scandal and closed the Satolli incident. The Delegate was afterwards a regular visitor to the

Archbishop, and got a better understanding of his quiet disposition and kindly soul.

His experience in dealing with the Cahensly affair took a happier turn. Herr Cahensly was a Catholic philanthropist, who took deep interest in the spiritual condition of German emigrants, and visited the countries to which they had emigrated to study for himself their situation. He made a report of conditions in America to the Holy See, in the shape of a memorial not at all flattering to the leading members of the American hierarchy, who were accused of indifference to the spiritual welfare of their German people. His suggestion was an increase in the number of German bishops, with other recommendations of minor importance. The action of the archbishops of the country against Herr Cahensly and his memorial was prompt and crushing, and in that action Dr. Corrigan not only heartily concurred but exerted himself to provide arguments and statistics in answer to those of Herr Cahensly. Cahenslyism, as it was called, insinuated itself into all the important questions of this exciting period; it appeared in the McGlynn trouble, it opposed the compromise school, it hampered Delegate Satolli, and it finally introduced discord into the Catholic University at Washington, where Monsignor Schroeder gave it voice and standing, and in consequence was compelled to resign. Archbishop Corrigan unwisely gave him his support and his vote, although the interests of the University, the majority of the Trustees, and his own vicar-general, Monsignor Farley, were arrayed on the other side. His action gave aid to a spirit that still troubles the repose of the Church, and is bound to reappear while European immigration continues.

All these disturbances finally converged into the dispute on Americanism, when an attempt was made to fix a formal heresy on the Church in the United States, the first in its history.

A hundred years the Church had thrived in the Republic without the sad distinction of formulating a heresy peculiar to its conditions, and, as it were, smacking of the soil. Not that there had been any lack of heresy-hunters, of whom the world always has enough and to spare. A distinguished American writer and thinker, asked if he read a certain book of Newman's, replied: "I never read heretics." The note of heresy once attached to a method or a movement, opponents may call upon the authorities to destroy it, may demand action, and threaten consequences. The whole force of authority may thus be exerted against something insignificant, even non-existent, and the unworthy and imaginative may employ the giant to crush a mosquito or the air. It is too early to write the history of Americanism, which drew a letter from Pope Leo XIII, containing a distinction between commendable and heretical Americanism; but this letter provoked from the leading prelates of the country an individual protest to the Pope against attaching the note of heresy just then to anything in the United States.

From this summary it may be seen that Dr. Corrigan's abilities were of a most varied character. His success as the executive of a great diocese was remarkable; his failure in the forum of the Church was due to lack of knowledge of men. With the best intentions in the world, he caused more controversy in a decade than the Catholic body had known in its history. With time, his administration passed into the ways of peace. More experienced and generous clerics entered his council. Monsignor John Farley became his vicar-general on the death of Monsignor Preston, and Rev. Joseph F. Mooney succeeded Monsignor Donnelly as the second vicar-general; the deceased officials, although experienced and pious men, had to shoulder much of the blame for recent troubles, owing to their narrowness of view; their successors brought to office more breadth of mind and tolerance of irritating conditions. Monsignor Farley had been the peacemaker throughout the recent controversies, had protested against severity and haste in dealing with Dr. McGlynn, had objected to the clerical addresses, had placated the Delegate and explained away difficulties for everybody, and had done his utmost to bring the apparently endless disputes to a termination. His colleague was a younger man of influence among the younger clergy, direct and candid in temperament, an eloquent speaker with ideas and ideals, and thoroughly representative of the modern clergy. Associated with these two officials were such members of the council as Father Edwards of the Immaculate Conception, Father McGean of St. Peter's, Father Flood of St. John's, and Father Colton of St. Stephen's; all practical men and much better acquainted with the world and its agents than the Archbishop.

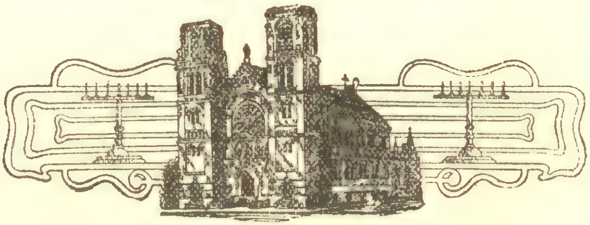
Advised by these sincere priests, whose advice was sustained by the clergy and people in general, the last years of Archbishop Corrigan were years of peace. The progress of the diocesan works had never suffered by his ventures into the general field, his daily routine had never been broken. He had begun the work of completing the cathedral, and had the satisfaction of seeing its noble towers rise, its chimes hung, the interior handsomely decorated with altars and statues and stations of the cross, and the completion of the apse, known as the Lady Chapel, got under way. He saw the new seminary of St. Joseph at Dunwoodie opened, a splendid structure, probably the finest in the world, into which he had turned the main portion of his inherited property. Its cost had been originally estimated at half a million, but before its completion the expense had mounted to over a million. It was his pride and his joy.

As a feeder to it he made plans to open a preparatory college in the city, whose sole work should be the training of boys with a vocation for the priesthood. He cherished the European idea that boys intended for the service of the altar should be set apart from their earliest age, trained by special methods, guided by special teachers, and uplifted by the loftiest standards. His successor carried out his plans. The diocesan orphan asylums were his particular care and delight. The city institutions were sold, and two new buildings were erected in the country district of the city; and with the profits of the sale he was enabled to establish a fund which would support the asylums in perpetuity. Freed from the daily annoyances of the era of controversy, he went about his diocese engaged in the work of confirmation and visitation, in which he always took great pleasure; he officiated frequently in other dioceses, where he was stared at with intense interest, for no cleric had ever been more thoroughly and viciously exploited by the press, and people wondered, as they studied his calm face and gracious manner, how the press could have made him out so aggressive and tyrannical. They did not know the press.

Amid these peaceful times came his episcopal jubilee in the September of 1898. It offered a good opportunity to emphasize the reign of a new harmony. A splendid ceremony in the cathedral was attended by the distinguished prelates and priests of the country, and the auxiliary bishop, Dr. Farley, emphasized the concord of the new time, and the esteem of clergy and people, by presenting the Archbishop with a check for $250,000 to remove the debt on the seminary. At the public gathering in the Metropolitan Opera House, the most eminent citizens of New York eulogized him with warmth and sincerity. His influence socially had always been large, and the leaders in every department had come to hold him in the highest esteem, although he had rather avoided the public ways.

Two years later a significant and pathetic scene occurred at the funeral of Dr. Edward McGlynn. The Archbishop had hastened to his death-bed, but did not arrive in time to bid him farewell. He presided at the funeral obsequies held in St. Stephen's in January of 1900.

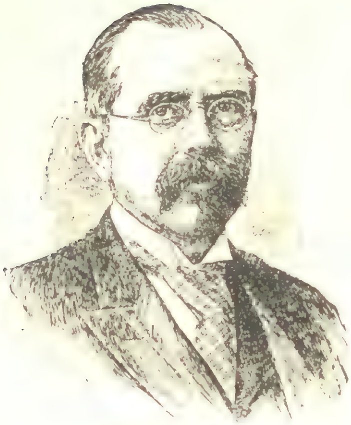
Dr. Corrigan visited Rome and the Holy Land that year, and was well received by Pope Leo and Cardinal Rampolla, despite the events of the past decade. It was said everywhere that he would be the next American cardinal, not only as the chief of a great diocese and the benefactor of the Holy See, but as the able executive and generous patron under whom the diocese had increased in efficiency and glory. Doubtless had his administration reached to 1905 the honor would have been conferred. He never troubled himself about honors, which had come to him plentifully without effort on his part. He returned to his laborious life, to its pious and studious routine, to its upbuilding of people and clergy and diocese; a quiet and chastened man, still in wonderment over his experience in the world's arena; loved and respected by his friends and neighbors; esteemed by his clergy and people for his courtesy, his refinement, his fairness, his personal interest in their welfare, and his sanctified life. In the years of peace his fine traits came out clearly, and fairly banished the clouds of the evil days.



St. Paul's Church

CHAPTER XXVII

THE PROGRESS OF THE CLERGY



William R. Grace

THE clergy were first to feel the stimulating energy and systematic administration of Archbishop Corrigan. The work of Hughes had been to gather together a priesthood from all nations; of McCloskey to found a native priesthood; it was specially the work of Dr. Corrigan to set for them a high standard of living and working. His own example was potent. A perfect gentleman in dress, speech, and manner, he led the regular life of a community priest, and worked without thought of time-limit or vacation. The clergy, feeling the power of that example, were well disposed to follow it. Before the end of his administration they became a very cosmopolitan body; natives of Ireland, Germany, Belgium, France, Quebec, Italy, Poland, Bohemia, Hungary, and Syria; the Irish were dominant by the fact that the native clergy were mostly of their blood, but the Irish-born had lost their preëminence both by the increase of the native clergy and the invasion of the other Europeans.

Refinement of manners became a common clerical virtue, and a moderate love of culture prevailed. The art of preaching, always popular, was cultivated with some care. Long sermons disappeared, elocution improved, and the choice of subjects showed greater variety; these lacked adaptation to the needs of the times, so that once the gospel was read or the text announced, as a critic observed, the form of the discourse was foreseen by the congregation. The preaching was not only better in quality, it was also more frequent, and reflected naturally the increasing culture.

The clergy began to write, and to contribute somewhat to the current literature. Monsignor Bernard O'Reilly wrote letters of travel for the *Sun*, composed useful books, and published a creditable though eulogistic life of Leo XIII. Dr. Reuben Parsons sent out many volumes on the history of the Church, painstaking and interesting, the only work of the kind done in the country. Dr. Henry A. Brann contributed valuable articles on passing subjects to the reviews; Monsignor Preston regularly published his dignified sermons; Dr. McQuirk also printed two volumes of sermons; Rev. Thomas Kinkead issued a very useful book on the catechism for the benefit of teachers; a half score of others produced novels, poetry, popular essays, and translations; the Archbishop occasionally ventured into the field and proved himself a clever writer. Around the three magazines published by the Dominicans, the Paulists, and the Jesuits, namely the *Rosary*, the *Messenger*, and the *Catholic World*, the literary priests grouped themselves, and did very creditable and useful work; of the ephemeral kind for the most part, but showing the natural leaven working, and giving hope for the future. It broke a tradition of prejudice that had grown up in the diocese against the literary priest, which began in the administration of Bishop Dubois, who had been vastly annoyed by the journalism of Father Levins; his annoyance had communicated itself to Dr. McCloskey; and thence arose a suspicion of the literary priest, strong enough to repress the inspiration of those who desired a happy career in the diocese.

This repression was not a bad thing in itself, as it kept the ruder sort from the holy shades of Parnassus. The clergy were now admitted into a larger share in the diocesan administration, and began to lose the defects of a too parochial training. Six men sat in the council of the Archbishop; were frequently consulted, and regularly deputed to certain executive work as committees; and the position of councillor became one of power as well as honor. The diocese had its chancellor, its attorney, its defender of the marriage bond, its moderator of conferences, its school superintendent, commissioner of charities, board of examiners for the clergy, examiners for teachers, school board, and rural deans. While some of these positions carried no responsibility and little labor, others meant work and study, and all required some attention. They were the beginnings of that larger work which in time will be demanded of the clergy. The synods and councils of the period, the varied training in Rome. Troy, and American colleges, the cosmopolitan character of the whole body, the consequent clash of opinions, the stimulating lead of the Archbishop, had wakened the clergy to a lively sense of their environment. They spoke out candidly on the questions of the time, but did not vehemently take sides in the popular controversies.

With the majority, the school question had always been an open one as to method, but settled as to principle. Consequently Dr. McGlynn was not popular with them for his denunciation of the church school and of the teaching communities. His advocacy of the Henry George theories they detested, and his appearance on public platforms violated their sense of clerical propriety. At the same time they had no sympathy whatever with the autocratic treatment accorded him, the secret and public suspensions, the dismissal from his parish, and the interference of Cardinal Simeoni. They reasoned practically, if such methods may be employed against a man of eminence, what chances have the obscure in a legitimate contest with authority for individual rights? So many factors entered into the McGlynn question that confusion reigned among them for a long time. The Land League and the Parnell movement were popular with the Irish and their sympathizers; therefore considerable resentment was felt against Cardinal Simeoni for his too friendly attitude towards England in the dispute over the no-rent manifesto, and the Parnell testimonial. The school question was considered an open one as to methods; the clergy of non-English communities favored the church school largely, because it upheld their native tongues; they resented sharply attacks upon and criticism of it; the others were not so sensitive or interested, but they too resented public disparagement of the church school. The violent language of Dr. McGlynn on public platforms after his excommunication at first rather amused them for the caustic criticism of certain authorities; later it disgusted and angered them, since its spirit seemed malevolent, schismatic, and reckless; moreover there was no end to it. They were a unit in opposition to socialism, and sincerely loyal to the head of the diocese and the head of the Church.

The sensational press revelled in the apparent confusion and disunion in the Catholic ranks, and did its uttermost to increase disorder. It loudly declared that the clergy were dissatisfied with Archbishop Corrigan to the point of revolt, and were asking the Pope to force his resignation. To meet this charge the zealous friends of the Archbishop proposed an address of loyalty from the priests to their prelate. The address was presented, and by the time the question had been thoroughly threshed out it had branched into three: from the clergy not English-speaking; from the community priests; and from the clergy of the diocese.

The first began with these words — "YOUR GRACE: Last

Saturday a liberal Catholic (he calls himself O'Donoghue) made the assertion in one of the morning papers, that an attempt was made on the part of authority to coerce the priests of New York to sign an address to Your Grace, wherein we assure you of our loyalty and obedience, and disapprove of the action of Rev. Dr. McGlynn in the Henry George revolutionary movement. Now we declare the said assertion entirely false. We, the German priests of New York City, who have signed the document, were informed that we were perfectly at liberty to sign or refuse our signatures. We put out names to the address freely and without compulsion or coercion."

After a few paragraphs on general principles, the address continued: "For the last six months the Catholic clergy of New York have been persistently misrepresented by certain parties, as if they were followers of Henry George and sympathizers of Rev. Dr. McGlynn in his defiant attitude to civil and ecclesiastical laws and constitutional enactments. We have borne these misrepresentations patiently, in the hope that Dr. McGlynn and his followers might have time to reflect and retract their revolutionary doctrines. But when the public papers represent these men, in their insubordination to legitimate authority, as the representatives and champions of the Catholic priests of New York, and when our silence would be taken as acquiescence, patience ceases to be virtue, and we are forced by our convictions and the loyalty and obedience we owe the Church into a solemn protest against the accusations." The address closed with an expression of sympathy with the Archbishop and was signed by nearly sixty priests.

This address was presented on April 17 of the year 1887. The diocesan clergy to the number of two hundred assembled at the Cathedral on the morning of May 4, and presented the second address in behalf of all the clergy, regular and diocesan:

Most Reverend Archbishop — "We, the priests of the diocese of New York, come before you to express our sincere attachment to you, and our unfeigned and cheerful loyalty to your authority. We recognize in you our ecclesiastical superior, who, being in communion with the Head of the Catholic Church, the successor of St. Peter, lawfully rule, teach, and judge this portion of the flock of Christ, the diocese of New York. Conformably to the exhortation of St. Paul, we look up to you as our prelate who 'speaks to us the word of God, whose faith we follow.' And pondering the grave injunction of the same Apostle, 'Obey your prelates and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy and not with grief. For this is not expedient for you.' (Heb. xiii, 17.) We desire also on this occasion to record our emphatic disapproval and reprobation of the act of disobedience and disloyalty to your authority, of which a certain member of our body has made himself guilty — an act of disloyalty aggravated by his subsequent course. We have been patiently hoping and praying that our dear brother would change his mind and return to his Father's House; but, observing that our charitable silence is construed into acquiescence in and approval of disobedience, and that it causes some surprise both here and abroad; learning moreover, that it is publicly asserted that he is believed to uphold the cause of the clergy in general, we feel it our duty to make this solemn declaration to you, that the clergy of the diocese of New York utterly condemn all disobedience to lawfully constituted authority, especially to the authority of the Church, and can have no sympathy with the efforts of those who in any way set that authority aside. Our motto shall always be, 'An obedient man shall speak of victory.' (Proverbs xxi, 28.)"

The third address was delivered the evening of that day on behalf of the community clergy, and expressed similar sentiments of loyalty to the head of the diocese and devotion to him personally. The first effect of these addresses was to silence the accusations of disloyalty against the clergy and to comfort the distant and disturbed brethren who feared that the New York diocese was ripe for disastrous schism; but it did not silence the sensational press, which redoubled its clamors, with the contention that the addresses had been forced upon the clergy. A few days later the address and its sentiments received sympathetic confirmation in the arrival of a letter from Pope Leo commending the attitude of the Archbishop; he was at the same time appointed assisting prelate at the pontifical throne, and for the second time Dr. McGlynn was ordered to appear in Rome. The action of the clergy impressed and pleased the political leaders of the time by its repudiation of socialism and Henry George. The latter had somewhat upset political conditions by his apparently strong following, and, as most of that following was Catholic, silence on the part of the clergy would have increased it. The addresses diminished it perhaps two-thirds, and the Pope's letter gave it the *coup de grace.*

Nevertheless, among the clergy irritation remained. Those who, for any reason, had refused to sign the address of the diocesan priests, were now ranked with the opposition, and were treated accordingly. They formed two divisions: the personal friends of Dr. McGlynn, who sympathized with his distress but had no sympathy with his methods and utterances; and all the others, who had no sympathy or regard for Dr. McGlynn beyond the ordinary, and had refused their signatures for reasons independent of him and his movement. The former worked earnestly to bring him to his normal senses and have him place his cause before the ecclesiastical courts; and at the same time they left nothing undone to discredit the Archbishop and his advisers at the Roman tribunal. They were a regular opposition, expecting no quarter and granting none. The others remained in the unhappy position of supporters of the administration, out of sympathy with it on one measure, and consequently out of favor. Thus the condition continued for many years, slowly mitigated by the advance of time, but never wholly removed.

The greatest achievement of the clergy of this period was their development of the modern parish. It has now become a commonplace with us, so that its value is hardly appreciated; only when brought into comparison with the ancient parish is its complexity and worth recognized. Forty years ago, the ordinary city parish used but one or two methods in the sanctification of the people, and in the upholding of their faith. Two or three Masses were provided on Sunday, a sermon was preached at the high Mass, confessions were heard on Saturday, there was a catechism school, sometimes a library, and two or three devotional societies were organized. For this simple routine, the churches and the clergy did not need be numerous, and they were not, falling always below the needs of the people. Editor McMaster complained loudly for years over the apparent intention of selfish pastors to hold large congregations to infrequent and incommodious churches. Little by little the old conditions yielded to imperious needs, and old methods were displaced by the newer and better. The modern parish developed under the stimulating care of original and zealous priests until it reached its present excellence, which can be clearly studied in the brilliant examples provided by the cathedral parish and the parish of the Paulist community.

The regular staff of the cathedral parish consists of the rector and five assistant priests. Their routine of weekly labor the year round embraces great variety of occupation. The ceremonies of the Church have to be carried out with precision and elegance at the cathedral, and the services have also to be conducted with regard to the needs of a large congregation, perhaps twelve thousand souls. On Sunday six Masses are provided, and a short sermon is preached at each Mass. The last Mass is always solemn, the music is sung by male choirs in the organ loft and in the sanctuary, and the sermon preached is of careful quality. There is no lack of preaching at any time; conferences are frequent, and special preachers are engaged for the special occasions of the year. Confessions are heard on Fridays and Saturdays, on the eve of holydays, and at many other times according to need and custom. In the rectory, two priests are always on duty, one to look after visitors and the other to attend to sick calls. This is the general work of the parish. The special works are the superintendence of the schools which teach sixteen hundred boys and girls; the direction of a catechism school, with its annual preparation of the children for the first confession, the first communion, and confirmation; the management of a library and reading-room; and the direction of numerous societies, such as the Holy Name, the Young Men, the Sacred Heart League, a reading circle, and various sodalities for pious devotions; and finally the individual work peculiar to the parish, in which each priest must engage from the necessity of the situation. The result of this minute and varied work is to bring the clergy into close intimacy with the people, and to make the Church the very centre of the higher life of the congregation. The mere routine of Church services, preaching, confessing, visiting the sick, directing schools and societies, is large enough to exercise the zeal of the clergy; when to this routine is added the inevitable labor that results from every good work steadily carried out, the unforeseen demands of the needy and the suffering, one may understand the activity of the modern parish.

The Paulist community was the first to set in motion the machinery of the modern parish. Father Hecker and his associates were original men, without prejudices and with few traditions. They had the American faculty for examining a situation well, and of providing for its needs in the best possible way. They took up every good method, and invented some themselves, until their parish became the model modern parish upon which every other has been patterned; in the sanctuary the ritual carried out with splendor, the Gregorian music well sung, the congregational singing beautiful; the preaching frequent and effective; the catechism school unsurpassed in its method and management; the library good and well patronized; the societies numerous and well directed; the printing-press doing remarkable work for the spread of the gospel; and special means employed to attract the non-Catholic multitude. The success of the modern parish invited imitation, and before the period was well over the leading city parishes had adopted the main features of the work-scheme used in St. Paul's and in the cathedral parish. The good example spread throughout the country rapidly, and the multiplication of parish organizations led to the formation of national bodies for the young men, the reading circles, and the benevolent societies. The German Catholics of the city and the country at large, had enjoyed for many years the beneficial results of local societies, and had also their national organizations. The Germans are by nature and by training fond of system even in their pleasures, devoted to their own race in every way, and somewhat indifferent to public display; consequently, they were quicker to take up the methods of the modern parish than the Irish clergy, with less opposition and less debate as to their value; and they were earlier in the field in the work of national organization and the use of the printing-press. Through the multiplied and efficient work of the modern parish, the unit in Catholic organization was solidly built up. The foundation was laid for that work which is now going on with energy and success; the intelligent organizing of the clergy and laity on a national basis, to bring all localities, all races, all opinions closer, where amicable discussion may destroy useless differences, and action in important matters may be swift and universal.

The specialist work among the clergy became very marked under Dr. Corrigan's administration, which was largely due to his readiness to take up any good work, and to his sympathy with work itself. The priests were now more numerous, and the old objection to their increase in numbers had been forgotten. It was indeed recognized that with the best efforts they would long be too few for the whitening harvest; and also that parish work alone was insufficient to meet the general needs of the time. Rev. Walter Elliott, of the Paulist community, an enthusiastic disciple of Father Isaac Hecker, had succeeded in establishing a direct preaching of the gospel to non-Catholics, by interesting the bishops in the scheme of a diocesan apostolate. Each bishop appointed one or more priests to devote their whole time and energy to instructing non-Catholics; Father Elliott spent some time in training these missionaries for their work; afterwards they went about the diocese preaching and instructing converts, recruited their ranks from the diocesan clergy, and trained their own members. Father Elliott travelled from diocese to diocese as the bishops required him, the work grew into proportions, criticism rather strengthened it, and finally a college was established in Washington for the special training of the missionaries to non-Catholics. New York was early in the field, especially because the Pope approved of the work. A band of young men under the leadership of Rev. Thomas F. Cusack was formed, and did admirable work through the diocese, preaching regular missions, but keeping ever in mind the aim of their apostolate, the winning of non-Catholics to the faith.

The reading-circle movement under the lead of Rev. Thomas McMillan, the Paulist, became extensive both in the diocese and out of it, and interested the clergy in its intellectual scheme. A similar movement had been going on also in the West under the lead of Mr. Warren E. Mosher. The two divisions united in the year 1892 to form the Catholic Summer School, which met at New London and organized a permanent association whose activities and importance have increased ever since. While not a diocesan society, the Catholic Summer School was largely supported by New York patronage and carried on by a New York executive; and it owed a great part of its success to the interest and labors of the clergy. The colored people of the city found an earnest patron in Dr. Richard Lalor Burtsell, who interested himself in the founding of their mission, and a fine leader in Dr. John E. Burke, who gave himself up to the direct service of the colored people with the ardor and self-sacrifice of a wilderness missionary. Several priests took up the work of the popular library and the reading-room, which they developed to a high degree of efficiency; lecture courses were opened each winter for teachers, and general lecture-courses for the public at large; the science of pedagogy became popular and had many clerical exponents, among whom Rev. Joseph McMahon stood preëminent by his industry and success.

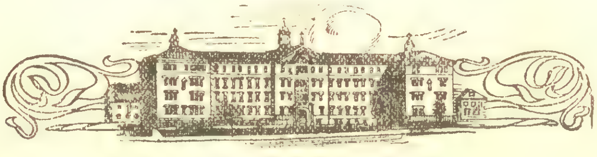
Dr. Charles Grannan won eminence by his work as a professor at the Catholic University in the department of Sacred Scripture, and Dr. Edward McSweeny at Mount St. Mary's University as professor of dogmatic theology. In canon law, Dr. Richard Burtsell established a reputation as a clerical lawyer, the one species of cleric so dreaded by Cardinal McCloskey; but as interpreter of the law he was welcomed by the clergy as a necessary adjuster of inevitable differences. Rev. C. G. O'Keefe distinguished himself by his establishment of the mission at Nassau in the Bahama Islands, when that territory was placed in the jurisdiction of New York; and later he added to his fame by the building of a chapel at West Point, for the use of the Catholic soldiers, cadets, and officers, under circumstances of peculiar difficulty. In the interesting and blessed work of caring for the immigrants, Father John Riordan established the Rosary Mission on the Battery, and was succeeded by Father O'Callaghan and Father Michael Henry, who devoted themselves to the sole task of directing and guarding the Irish immigrants, from the time of their landing to their safe bestowal with friends; in the same holy labor were engaged various German, Italian, and Polish priests, on behalf of their own people. The diocesan chaplains won no small distinction in various activities; Rev. Thomas Kinkead, for his sincere spirituality; Rev. John Chidwick, for his courage and devotion as chaplain of the Maine, blown up in Cuban waters; Rev. William Daly, during the Cuban war as chaplain of the Sixty-Ninth; Rev. John T. Smith, as an industrious writer on Catholic topics for the magazines.

Although at one time the heated disputes of the hour threatened to divide the clergy into permanent factions, the leaders were too blessed with the common sense which prevails among Americans, and too free from partisan spirit to continue long in opposition. With the passing of time and the reorganization of the Archbishop's council, evil conditions slowly disappeared. Rev. John Farley became vicar-general on the death of Monsignor Preston, and Rev. Joseph F. Mooney succeeded Monsignor Donnelly as the second vicar-general. These two priests had kept a clear middle course in the troubles of the period, swerving none from their loyalty to their superior, and maintaining their former friendships and intimacies with the clergy. Their influence and advice had a soothing effect on all parties. They were supported in the council by the sympathy and labor of Father John Edwards, a priest of the highest character and sincerest spirit; of Father James Flood, an excellent manager and shrewd business man, as well as a devoted priest; of Father James McGean, a genial, witty, clear-minded priest, to whom division and dispute were an abomination; of Father Charles Colton, a gentle-mannered man for whom the kindest method was always the wisest. Through the efforts of these priests, the effects of storm passed away by degrees and something like the former calm reigned among the clergy.

The character and temper of the general body of the diocesan priesthood at this time may be seen from particular and shining instances. Dr. Richard Burtsell was looked upon as leading the legal opposition to Archbishop Corrigan. A thorough priest, devoted to his calling and his people, of refined taste and good education, he had also the lawyer's temperament, looked at life and its problems impassively, fought for victory steadily and powerfully, and accepted defeat with the self-assurance of the man looking to a higher court for reversal of judgment. His name became a power in clerical courts and cases, and through some reverses he maintained his cheerfulness and his equilibrium. Dr. Patrick McSweeney was a priest of independent thought and witty speech, and had a practical turn of mind. Nothing on this side of the grave had any terrors for him, and as the pastor of St. Brigid's, an important position, he made himself felt in the various movements of the time. In the education problem, in the temperance cause, and in other important matters he had his own viewpoint and his own method, sensible and practical, and he worked only towards a definite end. Tall and grave, he nevertheless owned a fine humor and a biting wit, and his career was consistent, fruitful, and holy.

Rev. James Nilan, of Poughkeepsie, represented in his temperament and career the compromise theory, which in our mixed conditions has a larger practical value than the conservative are willing to admit. He mingled freely and easily with all classes, lectured at Vassar and other advanced institutions, possessed a sarcastic humor well suited to his peculiar position, made himself entirely objectionable to the opposite party, and lived and died an irreproachable priest. Rev. Michael C. O'Farrell, of Holy Innocents' parish, enjoyed a double reputation as a shrewd business man and a fine host. In the former capacity, he won eminence in the management of three parishes successively, Rondout, St. Teresa's, and Holy Innocents; building them up well, leaving them without debt, and with their properties in fine condition. As a host, he entertained foreign visitors and native celebrities until his reputation became international. Rev. Charles McCready, the pastor of Holy Cross parish, besides winning credit in his labors, held with great discretion an intermediate position during the sharp controversies on all questions. His high position was supported by a pleasant wit, a literary turn of mind, and a hospitable disposition; he held the confidence of all parties in some degree, kept a consistent course, and thus became a factor in the settling of domestic and even national problems, both at the close of Dr. Corrigan's administration and at the beginning of the next.

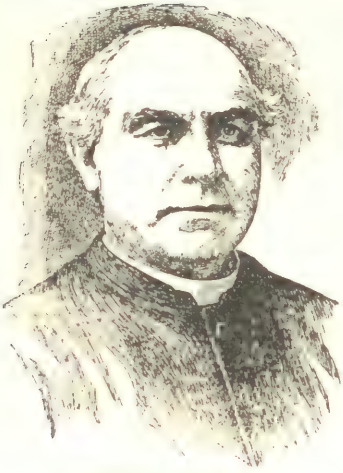
The Germans were represented by three men of very different characteristics. Rev. Frederic Wayrich, of native birth, able and accomplished, acquainted with the times, was a conservative of the most distinct type, and gave his support to all measures directed to the development of a conservative policy; Rev. Anthony Kessler, born in Germany, had the cosmopolitan spirit, and leaned to the theory of compromise in most things. He perished at sea in the sinking of "La Bourgogne," and was last seen by a survivor leading in prayer the unfortunate victims just before the ship went down. Rev. Anthony Lammel was both pastor and musician, and helped largely to popularize the Gregorian music in this country, directing Cæcilian societies, composing church music and aiding by his influence the work of improving public taste; and while intensely German and conservative, his musical affiliations and sociable nature brought him into intimacy with all classes. It is apparent from these varieties of types that the clergy during the work of systematizing peculiar to this period, had not lost individuality to any degree. The lack of acute controversy in the Cardinal's time had developed a sameness of feature in them, peculiar to a class devoted to peaceful routine; the abundant disputation and varying activities of Dr. Corrigan's time developed characteristics to a high degree. On the whole, the clergy showed intellectual brightness, social development, variety in method, interest in work, fondness for it, and sound devotion to God and the people.



St. Joseph's Seminary

CHAPTER XXVIII

CHARACTER OF THE LAITY



Monsignor Kearney

THE progress of the laity in the diocese had been very marked during the time of the Cardinal. All departments of activity had been opened to Catholics. In fact, the island of Manhattan had become a Catholic city, and this would have become more apparent but for the extreme caution of the political leaders, who feared consequences to themselves were it known. For their own pleasure and power, they kept Catholic representation in the city government at about one-fifth when it should have been one-half or more; and they satisfied Catholic feeling by giving the lesser positions to Catholics. The Board of Education was an illustration of this condition, where the Catholic majority was for a long time represented by two or three members out of twenty-two, and all the chief officers were Protestants. The formation of Greater New York in later years left the Catholics in the minority. In 1885, they felt so comfortable over their practical ownership of the island that they made no complaint about small things. All the professions were open to them, all forms of business, all political offices except the chief places in the State; and even these were gradually won before the end of the century, by the election of Denis O'Brien to the place of attorney-general and of William Sheehan to the office of lieutenant-governor.

With this fine foundation it was not strange or startling that during the administration of Archbishop Corrigan the advance of the Catholic body should have surpassed all expectation. Their character changed rapidly with the change both in circumstances and in immigration. The metropolis became a veritable Pentecost. Time had given the native Catholics the lead, both in numbers and in rank; they were mostly of Irish and German descent, with a sprinkling of English, French, and Spanish blood; the chief places in the colleges and academies were theirs; and they showed all the peculiar qualities of the American. The Irish, who had given Brownson so much annoyance, lost their ascendancy by degrees, through decrease in immigration and the influx of other races; but they remained numerous enough, kept a strong grip on politics, plunged deep into the labor movements, and proved themselves as vivacious and excitable as the French. Their conservative clergy held them in check. The Germans increased steadily, and were also found in politics; sometimes in league with their Irish brethren, but oftener against them. As stolid and self-centred as the Irish were excitable and centrifugal, they organized with care, held to their old ideas and habits, and became the most characteristic body in the diocese. Their talent and liking for organization proved useful when the project of federation came up. Although their immigration also declined, they had twenty churches and sixty priests at their service at the close of this period.

The Italian immigration distanced all others. It had begun shortly after the close of the war, but did not assume proportions until 1880. After that date it kept increasing until in the last year of Archbishop Corrigan's reign, two hundred thousand people from Italy, Sardinia, and Sicily entered the country by the port of New York. For the most part they were very poor, and had been driven from home by the wretched conditions. The change to America did not benefit them in the point of religion, for as a rule they refused to recognize the laws of the Church in the strange country, neglected Mass and the sacraments, neglected religious training of their children, seemed to dispense themselves from all Catholic law and practice with their departure from home. Neither did their clergy at first follow them to their new settlements. At an early date both the Cardinal and Archbishop Corrigan made most strenuous representations of their condition to the bishops of Italy and to the Pope, and particularly animadverted upon the ignorance of religion common among them. The Italian pastors had not done their duty by them, and the Italian clergy were unwilling to follow them into exile. In time, however, indifference was overcome, Italian priests were secured, and by 1902 fifty of their own clergy were working through the diocese in their behalf, twenty churches and chapels were at their disposal, and several missions were provided for them in connection with the regular parishes. Three religious communities entered the field, the Pious Society of Missions, the Piacenza Fathers, and the Salesians. The progress of the Italian colony was rapid in commercial and political affairs; their religious advance at this date has still to be measured, and it will take a decade to sum up the results.

One of the oddities of the situation was the confusion resulting from Italian political ideas. Nothing more hateful to American Catholics could be named than the 20th of September, which the Italian colony celebrated as the consummation of national glory, the date of Victor Immanuel's occupation of Rome and of the downfall of the temporal power. For very slight cause the Irish would any moment have attacked the annual procession, eager to drive the Garibaldians off the face of the earth, as in the case of the Orangemen; and as for considering them Catholics and aiding them to keep their faith alive, that was out of the question.

Among other nationalities the Poles had seven churches and eight priests, the Bohemians and Hungarians, six churches and eleven priests, the French, one church and ten priests, the Canadians, one church and eleven priests, the Spaniards, one church and one priest, the Syrians, one church and two priests, the Greek rite, two churches and two priests. With two or three exceptions, all these were located in the city of New York or its immediate vicinity. One can imagine the task which Archbishop Corrigan set himself in organizing these immigrants, interesting them in the new ecclesiastical conditions, and getting them clergy and churches. He was fortunate in the help secured from the clergy. The Jesuits undertook a mission for the Italians in Elisabeth Street, Father Kearney made the Italians of St. Patrick's parish his special care, and his methods were employed with success in other parishes; young men of the various nationalities were educated for the priesthood and sent to evangelize their people, and by degrees all the races in the diocese were provided with some kind of supervision. Apostolic prelates of the various nationalities, of the character of Archbishop Scalabrini of Piacenza, took up the work of training priests for the American mission, and were able after a time to aid the American bishops effectively. At no time did the commingling of these different races cause any disorder, so smoothly and capably did the Archbishop and his officials direct their course.

The prosperity and success of the Catholic body swept away all the old arguments of Catholic inferiority, which was supposed to spring from their religious faith. Their lack of initiative, as described by the more ardent preachers of the sects, proved to be rather a lack of opportunity, lack of a fair show from their neighbors or the Protestant leaders. In New York, the opportunity offered them, they seized it with such eagerness that at one time their domination threatened the comfort of the minority. Their success so invaded every important department of metropolitan life, that an argument grew out of it against farming for the Irish. The majority of the German immigrants took up lands in the West, while the Irish remained in the cities; the growth of the cities and of centralization made the Irish and their descendants sharers in the dominating influences of the cities; and thus, said the argument, they became large moulders of the national forces. Much truth was contained in this statement. The profession of journalism, for example, fairly teemed with Catholic young men from 1840, and in 1885 the Catholic journalists must have been at least half the entire number. They had a place in every department from the management down. Some were of literary prominence. While their religious character may have been indifferent, the spirit of the faith lived in them, and often prevented mischief to the Church.

Important members of the *Herald* staff at various times were Thomas Hamilton and Thomas Connery, both trained journalists, and Joseph Clarke, a man of versatility and power, poet and dramatist of marked ability. Thomas C. Quinn filled important positions on various journals, and finally performed the astonishing feat of founding a daily journal of his own. Augustine Daly, after serving as dramatic critic for years, filled the world with his fame as a manager. Victor Herbert was the foremost musical writer of the day, orchestra leader, composer of light operas, and journalist. Stanislaus Stange held a foremost position in the dramatic field. Herman Ridder managed the great German paper the *Staats Zeitung*, and was a power in journalism, politics, and commercial life. The three departments of the press, the stage, and city politics held very intimate relations from 1880, and Catholics were found in all three in numbers, as editors, reporters, contributors, playwrights, managers, actors, officials, often holding political positions at the same time. They formed a brilliant coterie, not models of piety, but in great part faithful to principle; and when buried in indifference, still ready to do the Church a service, and opposed to anything that threatened her honor or her peace. Thomas Woodlock edited a financial journal in Wall Street, Thomas Meehan served as correspondent for provincial journals, Elisabeth Jordan edited *Harper's Bazaar*, Condè Pallen and Dr. James J. Walsh wrote for the great cyclopedias, and the latter contributed liberally to the medical and scientific reviews. This influential body of writers in all departments, of theatre attachés, of actors, of journalists, of political officials, was quite unknown to and therefore never used by the ecclesiastical authorities. Its service to religion was purely personal, accidental, and negative; yet even thus the service was valuable and worthy of record.

Law and politics were professions more highly appreciated. The Catholic members of both stood very high in the community. Frederic Coudert was admittedly one of the first lawyers of his day, an acute thinker, a fine orator; Bourke Cockran had all the gifts of the Irish orator, and a reputation as a lawyer; Judge Morgan O'Brien and Judge Joseph Daly enjoyed the respect of the bench and the bar for integrity and legal knowledge. The number of Catholic lawyers increased with every year, until a small volume could be written on them alone; and strangely enough, considering their profession and their surroundings, they were remarkable as a body for their fidelity to the principles and the practise of the faith. They were, indeed, along with the foremost business men, the champions and the representatives of the faith in the forum, theirs was the opportunity to explain and defend the faith to the interested or the hostile; their professional pugnacity made them prompt and audacious in certain situations; and they rendered very important service to the advancement of the Catholic body. This service became more evident at critical times, like the meeting of constitutional conventions, or the convening of hostile legislatures; but the more private and individual work had even a greater value, since it was going on all the time.

Politics has never been a profession in America, but in New York it came very near to taking on that dignity. It gave an opening to Catholics at an early date, an opening denied them in other directions. They took advantage of it, at first in the Democratic ranks, later as Republicans, quite a number as reformers, and not a few as members of the Labor Party. To their success and to this division of opinion was due the breaking down of prejudice against them. Three Catholic mayors, Grace, Grant, and Gilroy, broke the Protestant tradition and opened the chief office to Catholics; a candidate's religion ceased to be a factor in his election. The religious test operated only against a Catholic as a rule. The number of Catholics in the Tammany organization, the chief stronghold of Democracy in New York, led to the extravagant denunciation, abuse, and slander heaped upon Tammany, the city administration, and the city itself by the ministers of the city and the country. Their violent and lurid denunciations, without sense or any saving quality, made New York a by-word for the whole world. They ignored the fact that Catholics were in all parties, that leading opponents of Tammany were often Catholics, as in the case of Recorder Goff and Eugene

Philbin. Their attitude affected English sentiment deeply. Hon. Joseph Chamberlain maintained that municipal corruption in America was due to the Irish politicians; Rudyard Kipling could hardly contain his contempt for New York and other American cities, and wrote verses expressing it, which his American publishers cut out. The bigots carried their scheme of falsehood a little too far, for New Yorkers of all beliefs and opinions resented the world-wide impression that their city was a sewer and their government a brigandage. The partisan struggle in the city gave political prominence to many Catholics, since no party could win without two or more Catholic candidates; and it opened both the elective and appointive offices, high and low, to Catholic applicants.

The political condition also threw open the teaching profession to Catholics, a long time barred against them by scheming bigots. The proper means was found to destroy their influence as to the ordinary positions; but the curious anomaly remained of Protestant persecutors occupying the principal offices in the education department of an almost Catholic city. It was difficult for a Catholic man or woman to secure the place of principal. When this condition was changed finally, the formation of Greater New York introduced different circumstances and put the Catholic body in the minority. They had found a good footing, however, in the teaching profession, many achieved eminence as educators, and if fitness were the one quality required in the highest places they would not have been wanting. The profession of medicine did not attract as large a following as the law, still its Catholic practitioners were numerous, and many of them won local renown. The growth of the city, the rise of medical colleges, and the hospital work attracted students from all parts of the country and physicians from all parts of the world. The names of Dr. Thomas Addis Emmet, Dr. Keyes, Dr. Wallace, and Dr. Constantine McGuire became familiar as the representative Catholic physicians.

Commercial life naturally won the majority to its pursuits. Its great prizes are not easily won, but its labors are more attractive. In all its departments the Catholics attained eminence and fortune, but their faith remained less known than in other professions, partly because at one time it might have injured patronage, and partly because no one inquired. Perhaps John Mackay and his son Clarence stood at the head for the value and the importance of their financial interests. The Iselin family held a high position in the banking world. The builder of the subway, James McDonald, was a Catholic. In carrying out vast engineering contracts, the Coleman Brothers acquired fame as well as fortune. William R. Grace built up an institution on South American trade. Joseph J. O'Donohue and Lawrence Callanan were equally eminent for business success and Christian charity. Peter F. Collier became a millionaire through great ventures in the publishing business. A notable figure in the great insurance business built up in the last quarter of the century, was John A. McCall. Notable people in the banking business were John McAnerney, John B. Manning, and John D. Crimmins. Among the ten omnibus houses in the city, Adams & Co. held high rank, whose leading members, John Flanigan and Samuel Adams, were Catholics. The Travers Brothers built up an enormous twine business. Hugh King and Daniel O'Day stood high in the oil trade. Patrick and Stephen Farrelly developed a monopoly in the American News Company. All these names are picked at random among hundreds quite as good, representing all nationalities. Every calling had its quota of Catholics, and their success in particular instances was remarkable.

After the earliest days, the absence of opposition and persecution left them unconscious that their universality and their success had any significance, or contained the reply to the continuous charge of bigots as to their natural inferiority. As yet they had only parish organization, which for the majority meant a brief meeting at Mass on Sundays. Then came societies founded on racial lines. A little later appeared mutual benefit organizations. Finally, the moment arrived when all distinctions were merged in the one; the purely Catholic society for the increase of social intimacy among Catholics. Among the earliest in the field were the Ancient Order of Hibernians for the Irish, and for the Germans, several superior organizations.

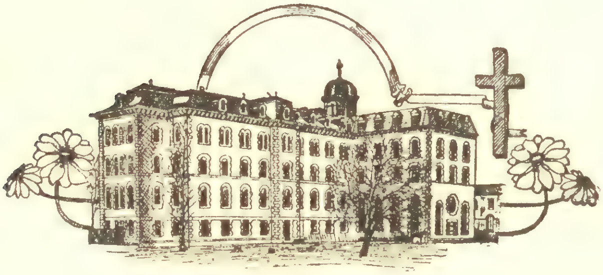
When the social and patriotic motive failed to attract new members, the idea of mutual benefit was added, a kind of insurance, not always with a sound financial basis, but productive of good for a long term of years. It urged the members to economy, to saving, and taught them the value of mutual aid for periods of distress. The Irish society fell into bad odor with the church authorities at one time, but reinstated itself afterwards and was formally absolved from its past sins. Its total membership in 1900, reached two hundred thousand, and in New York its popularity was deservedly high. In 1864, the Catholic Foresters came into existence, had a reorganization in 1889, and in 1900 enjoyed a membership of 230,000, and had disbursed in benefits $10,000,000. The Irish Catholic Benevolent Union appeared in 1869, and with a membership of 14,000 disbursed $2,000,000. The Catholic Mutual Benevolent Association was started in 1876, reached a membership of 58,000, and disbursed in benefits, $14,000,000. The Catholic Knights of America appeared in 1877, reached a membership of 25,000, and disbursed $12,000,000. The Catholic Benevolent Legion was founded in 1881, attained a membership of 28,000, and disbursed $16,000,000. The

Knights of Columbus began their career in 1882, reached a membership of 123,000, adopted later a light insurance benefit, and disbursed over two millions. Each of these organizations had its period of popularity, when membership promised to be unlimited, and then its period of reaction, when the utmost skill of officers and organizers was required to prevent disruption. None was started in New York, but all of them flourished there. The most popular was the Knights of Columbus, which adopted secrecy, initiation ceremonies, and enthusiasm as its attractive features, and won remarkable success. Its apparent likeness to Masonic societies brought it under suspicion at one time, but its officers proved its blamelessness before the Church authorities, and it received ecclesiastical sanction. The Ancient Order of Hibernians established a chair of Celtic literature at the Washington University, and the Knights of Columbus founded a chair of history.

The remarkable influence of these various societies, not merely in the matter of mutual benefit, but in rousing interest in the faith, stirring up enthusiasm, and bringing home to the men particularly, scattered in small towns and quiet districts, the universality of the Church and the brotherhood of the faith, was visible to the dullest observer. The women organized as members of the Catholic Benevolent Legion, keeping a separate administration, and had great success. For many years the young men of the country had been encouraged to form clubs, and a national union of these parish societies was formed under the direction of Monsignor George Doane in Cardinal McCloskey's time. This union received a great development later, and its annual conventions became a recognized and popular institution. A society for the veneration of the Holy Name of Jesus, whose members were pledged to diminish profanity in themselves and in others, enjoyed popularity with the men for a long period, and its annual assembly on New Year's day in St. Patrick's Cathedral, when six thousand members attend Mass and hear a vigorous sermon, became a stirring feature of Catholic public life. The Sacred Heart League for people of all classes attained a large membership in New York, printed its own publications, and led many thousands into the apostolate of prayer. Out of a sodality in St. Francis Xavier's parish, grew a social organization which was known from 1871 to 1888 as the Xavier Union. It then became the Catholic Club, built a splendid house on the south side of Central Park, and undertook with success the responsibilities of a representative social organization. With a thousand members, resident and non-resident, led by some of the foremost men of the day, it laid the foundations of what will be in time a remarkable and indispensable institution. All around it flourished smaller clubs of every variety, scattered throughout the parishes, habituating young and old to organization; not always consciously, for the clubs had many aims, of which they thought more than of the principle and use of organization itself.

From this necessarily brief account, it may be seen how active and interested were the people of this period. The thousands pouring in from Italy, Poland, and Slav countries, seeking new fortunes; the natives branching out into new enterprises; opportunities numerous and within easy reach; the leaders well placed and wealthy; the necessity for swift and fruitful labor to keep up with the demands made upon all; these helped to develop a fine Catholic spirit of charity among the well-to-do. Great deeds came to be common. Monsignor McMahon, famous for his financial ability, presented the Catholic University with property valued at half a million. Archbishop Corrigan gave the greater part of his inheritance to the seminary chapel, $60,000. The leading laymen subscribed a quarter of a million at one stroke to pay off the seminary debt. Certain families became noted for their steady and splendid works of beneficence. The Iselins, of New Rochelle, presented an entire church property to a parish in that town, church, rectory, and school; they erected a church for the Italians in the same place; and their smaller donations were innumerable and constant. Mrs. Reynal performed the same generous service for the village of White Plains. Both gifts were perfect in their architecture, adding beautiful churches and buildings to the possession of the diocese. Eugene Kelly, his wife and sons, led the way in every charity, and especially distinguished their name by the gift of the Lady Chapel, the completion of the cathedral apse, costing nearly half a million. William R. Grace was foremost in many good works, and earned distinction by founding and endowing a training-school for women. George Hecker and his family spent several thousands on various charities in connection with the Paulist community, besides generous donations elsewhere. The Crimmins family, father and sons, besides many smaller benefactions, had a notable share in the founding of the Dominican monastery at Hunt's Point. The Coleman Brothers, well-known and successful contractors, John B. Manning, the banker, Bourke Cockran, lawyer and orator, Augustine Daly, the manager, Peter Doelger and George Ehret, the famous brewers, and the Travers brothers, were all generous givers to the works of charity and the building of churches. A tireless and successful worker for all forms of charity was Mrs. Kate Ashman, well known as the mistress of the famous Sinclair House on Broadway, whose benefactions were generous and innumerable. Miss Annie Leary, upon whom the Pope conferred the title of Countess for her charitable achievements, used her income and her high place in society largely for the benefit of the needy. Mr. and Mrs. Thomas F. Ryan erected a church at Suffern, and spent thousands in other parts of the country. The Smith family, of St. Peter's parish, restored the church interior at an expense of $55,000, gave as much to the poor on the death of their mother, a woman of boundless charity, and gave to the Sisters of Mercy $100,000, as the dowry of their only sister when she entered the community.

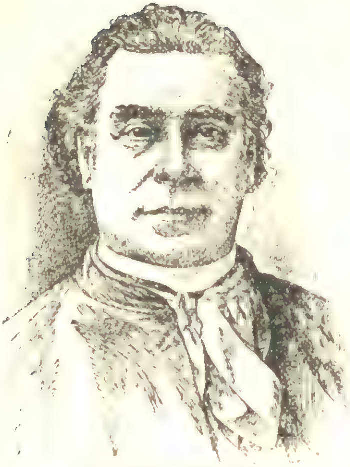
The wonderful growth of the charitable institutions during this period was due in great part to this generous and increasing charity, directed almost entirely towards the most pressing needs, churches and institutions. The schools, the colleges, and the press were not included; it was thought they could wait, for as yet these good works were not much considered.



Fordham College

CHAPTER XXIX

THE FIVE SYNODS


Monsignor McGean

THE Third Plenary Council of Baltimore, held in 1884, introduced the new and stricter legislation. It was characteristic, suited to the times, generous in feeling, and yet minute in detail, and illustrated clearly how feeling had crystallized on certain matters. The Church in America had now been at work among its own people, and in the public view, for almost a century. Its environment was unlike any other in its long experience. Such freedom of action as the citizens of the American Republic enjoyed probably had never belonged to the common crowd before, hardly even to successful aristocracy. The sense of personal liberty grew, unchecked by irritating laws and governmental supervision. It affected all things. The leading churchmen recognized its character and power from the very start, and took pains to avoid clashing with it. Archbishop Carroll, with his great prudence, established the tradition of caution in this matter as well as in others. Therefore, the earlier legislation was brief and general, did not descend to details except when necessary, and was content to wait for clearer inspiration until a later day. That day arrived with the Third Plenary Council.

It enacted laws concerning the dress, the manners, and the

Right Reverend Joseph A. Mooney

morals of the clergy, their households, their dependants, their methods of conducting business, their detachment from the world; it took a well-defined position on the question of popular education; it adopted in part the Puritan view of the drink question, and put a large stigma on the saloon; it responded to the demand of the clergy for a real and intimate share in the church administration. Its decrees form a thoroughly American document, so racy of the soil as to be incomprehensible in parts to the European mind. The history of the document, as it took shape under the hammer first of the Council and afterwards of Rome, would be the history of the Church in the United States. Its character and its laws are both reflected in the Fifth Synod of New York, held under Archbishop Corrigan. He had much to do with the work of the Council, and his interest in it appears in the decrees of the Synod. They also form a very remarkable document, illustrative of their author, of the Council, and of domestic conditions. The Archbishop's intense devotion to the Church breathes from every paragraph; his minute and systematic care for every department of his diocese appears in its very completeness; his solicitude that nothing should be misunderstood is made clear in the continual references to former councils and synods. So thoroughly did it cover the whole ground that no other synod was needed to complete it; and although four other synods were held before his death, they made very slight additions to the law.

The Fifth Synod was held in St. Patrick's Cathedral on the seventeenth and eighteenth of November in the year 1886, a year after the death of the Cardinal; and the event made a most auspicious opening of the Archbishop's career. Vicar-General Preston was the promoter, Revs. John Farley and Frederick Wayrich the procurators of the clergy, Revs. John Edwards and John Kearney the judges of complaints, Rev. Henry Gabriels the secretary, Rev. Patrick McSweeney the notary, Revs. Charles McDonell and James Kelly the masters of ceremonies, Revs. Antony Lammel and John Kellner the chanters, and Revs. James McGean and John Grady the lectors.

The decrees passed were embraced under twenty titles with two hundred and sixty-four numbers. They are the summing up of all former legislation, the synods and provincial councils of New York together with the plenary councils of Baltimore. The opening title, following the usual custom, proclaims the Third Plenary Council of Baltimore and the Fourth Provincial Council of New York; repeats the proclamation of all preceding councils and synods; and recommends the clergy to cultivate the study of their decrees.

The third title, treating of the Catholic faith, urges upon pastors the importance of impressing the people with the great value of the faith, in a time when faith is so seriously attacked on every side. They are to provoke the people to acts of faith in the principal dogmas, such as the Trinity and the eternity of hell, because these truths are so often denied; they are to teach steadily that no one can be saved outside the Church; they are to denounce as a dangerous error the popular indifferentism, which holds that salvation belongs to any religion, and to anyone who leads a respectable life; and in particular they are to warn the faithful to keep away from all sectarian gatherings. The people are to be warned against the Protestant Bible, and are to keep their homes free of the dangerous cheap publications of the time, encouraging rather Catholic books and papers. Authors are warned against printing books on Catholic doctrine without the permission of the bishop, and priests are exhorted to print nothing whatever, on doctrine or other subjects, without the same consent. Pastors are to warn and guard their flocks against the prevailing delusion of spiritism, and also against the errors of socialism, communism, and anarchism. The people are to be kept from joining the popular secret societies, but pastors are not to take it upon themselves to decide what societies are secret and condemned. Finally, the people are to be taught the deepest veneration for the Pope, as the head of the Church, and are to aid him with prayers and money in his condition of prisoner of the Vatican.

In all this the times are faithfully pictured. The sects had begun to lose their hold upon the people, and at the work-bench men denied the Trinity with the Unitarians, the eternity of hell with the Universalists, in a spirit of unfaith and contempt. That one sect is as good as another with regard to salvation had long been a popular tenet, and had finally led to indifference; and this indifference had become a religion itself, reducing belief and unbelief to the same level; so that the churches became places of entertainment, to which went the crowd for the pleasure of the music and the eloquent sermon. The printing and distributing of King James' Bible had become a mania with Protestant missionaries, who scattered millions of copies in every country of the world, and felt that the good seed had been sown by the act, although the scattered copies were as often put to base uses as to good. The era of cheap publications had come, and the vilest works of Paine and Voltaire were on every bookstand. Authors had become numerous with the ease of finding publishers, and Catholic authors did not always know the need of an imprimatur; and while the clerical writers were not numerous, their literary quality was often poor enough to make episcopal intervention necessary, if the honor of the clergy were to be preserved. Spiritism was just then in its evil prime, and close to its fall, also; and the city and country were buzzing with the talkers, the theorists, the political cure-alls, whose nostrums were to make the world over new. Leo XIII, after eight years on the throne, had won such success as to have become one of the popular rulers of the time; made much of by the journals, listened to in his letters and speeches, and ranked with Bismarck and Gladstone in the common mind.

The third title instructs the clergy in the matter of preaching. The fourth title deals with the education of the children. Following the recent Council, it urges the clergy to erect church schools within two years, and inability to do so must be passed upon by the bishop. Nuns and brothers are to be teachers by preference, but if laymen are employed as teachers they are to be of pious character and able to teach religion. A diocesan examination board is established, before which all teachers must come for examination, both religious and laity; a board of education is established, and school commissioners are created for the various school districts; and the latter have power to visit schools, to examine into their condition, and to report accordingly to the School Board. Parents are to send their children to Catholic schools; pastors are to see that the schools attain the end for which they are erected, and must visit them regularly. The study of the catechism must be carried on with intelligence, care, and good results; pastors and parents are to take personal and fruitful interest in the instruction of the children. At least four times a year the younger children are to be prepared for confession after instruction in the catechism; while the communicants among the children are to be encouraged to go to communion monthly. With this decree the church school passed into the second stage of its development, and the teaching of the catechism became an important part of pedagogical work. The results were immediate and gratifying.

Passing from the fifth title, which offered nothing new in the matter of zeal for souls, to the sixth, which treated of the life of the clergy, the priests are urged in general to a careful and holy life, and in particular are more closely bound to the external forms of the sacerdotal life. The soutane is to be the dress of the house as well as of the church, the Roman collar is made a distinctive feature of clerical dress, not to be laid aside when abroad, and the garments are always to be of black cloth and clerical shape. The race-course, the theatre, and the opera are forbidden to priests; all professions are closed to them, such as medicine, and all other business than the business of the gospel; they are not to frequent saloons, no matter how respectable. Their recreation is to be always suited to their high estate, and they are to fly ease and idleness; and in order to help them to cultivate the spirit of study, the theological conferences will continue; and the junior clergy, for five years after their ordination, will prepare for yearly examinations in their seminary studies. This decree also marked a step forward in restricting the freedom hitherto exercised in certain matters, and in the attempt to make study a feature of clerical life. While the conferences never seemed to accomplish the end for which they were started, the five examinations of the junior clergy kept the young priests in touch with their theology with very good effect. The laws of residence both for pastors and curates were more strictly applied, also with good results.

In the seventh title, the institution of quasi-parishes is provided for, in which the rectors are to be irremovable, somewhat after the manner peculiar to canonical pastors; that is, they can only be removed for cause, after a proper canonical trial, while all other rectors are removable at the pleasure of the bishop for cause. Under this decree the parishes of St. Peter, St. Patrick, St. Mary, St. James, St. Joseph, St. Teresa, St. Brigid, St.

Michael, St. Gabriel, and the Immaculate Conception, of Fourteenth Street, in the city, and in the country, the parishes of the Immaculate Conception, Yonkers, of St Patrick, Newburgh, and of St. Peter, Poughkeepsie, received the honor of quasi-canonical erection. This new state demanded that in case of vacancy the next pastor should be the successful candidate in a theological concursus. The share to be taken by the clergy in the administration of the diocese was indicated by the new offices established by the Baltimore Council. A board of six consulters was introduced; three were to be named by the bishop, and three were to be selected by him from a list of nine sent in by the diocesan clergy; and their office was to advise the bishop and to have a share in the election of a bishop to the See.

The office of dean was established, and the work of supervising in a slight degree the parishes of the deanery was attached to it; nine examiners of the clergy were formed into a board of examination, whose duty was the conducting of a concursus, the examination of the junior clergy, and the passing on candidates for the seminary; the office of defender of the marriage tie was established, and also that of diocesan attorney, the one to examine into dubious marriages and the other to see that ecclesiastical trials were properly conducted. The first consulters named under the new régime were Revs. William Quinn, Thomas Preston, John Farley, James Dougherty, Arthur Donnelly, and Patrick McSweeney; the first deans were Revs. Patrick Egan, James Dougherty, and Joseph Mooney; Dr. Richard Burtsell was named defender of the marriage tie, Rev. James McGean, the diocesan attorney, and Dr. Henry Brann, the censor; nine examiners of the clergy were named, seven priests were appointed to form the diocesan examining board, and twenty-one were named to form the board of education. This imposing array of officials, numbering about fifty, displayed the good intentions of the Third Plenary Council towards the scheme of interesting the clergy in diocesan administration. The form had been brought into existence, and the way was open for a large-minded prelate to use it to its fullest extent, to make it something more than a form, and thus to prepare for the time when each office would mean work and power for its incumbent.

The next eight titles, devoted to the sacraments, were beautifully composed, and breathe a spirit of profound devotion. The last two treat in the usual manner the burial of the dead, the cemeteries, the churches, and the ecclesiastical properties. In the printing of the statutes of the Fifth Synod an excellent skeleton was made for the table of contents, so that at a glance the items of each title could be read by the inquirer; and the entire synodical legislation of the diocese was brought out in book form in 1901, by the Cathedral Library Press, in so good a style as to make easy and agreeable reading. The Fifth Synod did its work so thoroughly and finely that the succeeding synods up to this date have had very little to do. The Sixth Synod, held on November 21, 1889, enacted no laws, but announced the new officials. The Seventh Synod, held on November 23, 1892, repeated with emphasis the decrees on the obligations of residence and labor for pastors, on placing confessionals in open and public places, and on the care to be taken with regard to receiving money at confession for any purpose; while the annual examinations for the junior clergy were made more specific, being confined to a tract in dogma, a tract in moral theology, and questions on Scripture, canon law, and church history.

The Eighth Synod was held on November 20, 1895, and since it had very little to do beyond naming the diocesan officials for the next period, Archbishop Corrigan had its forms shortened by special dispensation from the Pope. Of the three statutes enacted, the most important and significant, as marking the close of a sharp discussion among the bishops, was the declaration that hereafter the societies known as the Odd Fellows, the Sons of Temperance, and the Knights of Pythias are condemned as secret, dangerous, and unlawful, and Catholics are no longer permitted to join them. Many of the bishops were opposed to any action against these societies, and their influence, while it could not prevent the public condemnation, secured Catholic members from financial loss or other harm, which would result from immediate resignation. They were allowed an appeal to the Delegate Apostolic at Washington, who could decide upon their case according to the circumstances.

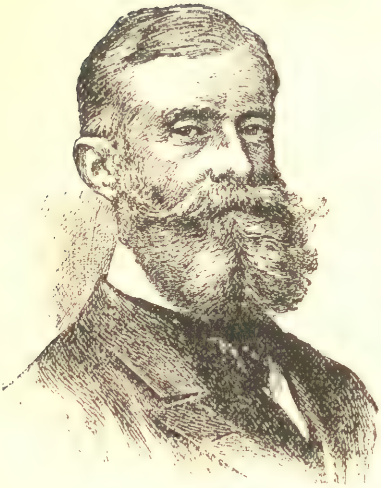
The Ninth Synod was held on November 23, 1898, and its most important decree was founded on a decree of the propaganda, bearing date April 26, 1897, with regard to the children of foreigners residing in the United States. The children born in the United States of foreign parents not speaking the English tongue, at their legal majority are to be free to join the parish of their parents, or an English-speaking parish. Catholic foreigners, who were able to speak English, were permitted to join an English-speaking parish.

Archbishop Corrigan deserves the highest praise for the fine collection of useful and well-written statutes which have ruled the diocese so long and so well. They are truly a monument to his devotion and his learning.

All Saints' Church

CHAPTER XXX

THE PARISHES AND THE CHURCHES



John D. Crimmins

FOR varied activity and careful system, the administration of Archbishop Corrigan took precedence over all that had gone before. The Catholic body of the diocese now numbered over a million. The exact figures were never obtained, but all approximations agreed on that total. The city of the See began in 1885 the wonderful development which was to place it among the greatest cities of history. The citizens were fairly intoxicated with its growth and success, and the Catholics had the larger share in that joy, for they were the majority. The influx of population marked them off into three divisions: the natives of the diocese, the American importation from other parts of the country, and the immigrants from Europe. All America began to converge on New York. Its opportunities attracted all ambitions. About the Americans there was no difficulty, since they fell in with the established routine. The fascination of the city may have weakened them for a little, but it passed away. With the immigrants came the problem of their salvation. Bred on the peculiar restrictions of Europe, where tradition, local opinion, government rule, and social law together exercise so minute a supervision and so strong an influence over individuals, American freedom looked like license. Here seemed to exist no tradition, no public opinion, no law, and very little government.

The Church had no means to deal successfully with the situation, except the parish government; so upon this unit of administration fell the burden of training the new-comers, of initiating them into the new life and its restraints, and of holding them to the faith. It can be truthfully said that the parish stood the immense strain very well. All that Europe did at first for its outgoing population was to speed it on its journey, and send over an occasional visitor to tell the Americans how the immigrants should be treated, what were their rights and susceptibilities, and how noble is the soul of man. As has been already pointed out, the American parish had developed into a complicated and useful machine, probably the highest achievement of the American priest. It aimed to meet every need of the parishioner, and to deal with every condition. Not only did it administer the sacraments and teach the catechism, but it established the school, the library, and the society for the children, the club and guild for the young men and women, the societies for special spiritual work, the charitable societies, and paid for them out of its own treasury. The great demand made upon the resources of the parish led to the now universal custom of charging for seats at the door of the church. No other means could have raised so easily the money needed for the great work. With the advent of the immigrant, the parish undertook directly and indirectly the labor of establishing him in his new home.

Indirectly this was accomplished at first by erecting his church in the vicinity of his American brother's, and leaving his priest without the usual parish limits. Invariably the new church was supported by the Americans living nearer to it than to the parish church. This revenue enabled the immigrant's church to get along until its own people had been trained to the American system of voluntary contribution, and had gathered in sufficient numbers to provide for its support. Thus were founded most of the foreign parishes in city and country. Not a few of them still depend upon the support of Americans. Directly the parish established the immigrant by methods similar to those introduced at old St. Patrick's by its pastor, Rev. John Kearney. The Italians invaded his parish in such numbers as to drive out the old residents, or rather to accelerate the movement which commerce had already begun in New York. The expansion of the city turned many residential districts to commercial uses, and sent the inhabitants all over the island and into the suburbs. The Italians showed very little interest in religion after their arrival, and acted as if the Catholic Church did not exist in the United States. Father Kearney persuaded them to inquire into the matter, then gave them the use of his church for Mass, secured the ministrations of an Italian priest, brought the Italian children to the church school, and after some years, when custom had paved the way, he abolished the distinction of races, and made Italians and natives join in the same services. This work extended over a period of twenty years, and showed such results that it was imitated in many other parishes. Dr. Patrick McSweeney adopted it at St. Brigid's, where he gave the Italians the use of the basement; Father James McGean introduced it at Transfiguration, and this parish a few years later became entirely Italian; Monsignor McGean gave the Syrians in charge of the Maronite Fathers, a place in St. Peter's; the Dominicans gave the basement of St. Catherine's to the Italians, and Epiphany parish did likewise; St. Gabriel's had an Italian chapel, also the Immaculate Conception, in East Fourteenth Street, and the Augustinians on Staten Island.

Besides this experiment others were tried with success, such as placing an American priest in charge of an Italian mission, or forming mixed parishes. Dr. Daniel Burke formed an Italian parish in the Bronx borough, Dr. Charles Ferina had a mixed parish in the same region, and Rev. Patrick Lennon an Italian parish. Throughout the diocese the clergy evangelized the immigrants by engaging priests of their nationality to visit them, instruct them, give them retreats and missions; where it was possible little chapels were built for them, as they showed little disposition to mingle with their brethren, and did not remain long in country neighborhoods. By these methods, by the fine generosity of pastors and people, and by the successful efforts of the Archbishop to gather a body of foreign missionaries, that happy condition was reached, which has been already mentioned; the Catholic population speaking other languages than English enjoyed the services of one hundred and fifty priests and the use of sixty churches and chapels.

This alone would have been a fine achievement, yet it formed only a fraction of the work carried on by the parishes. The organization of the laity was the second great success of the parish training. At first the societies were not many and their rules were the simplest; such as the sodalities for young and old, and the small bodies that recited the rosary in common, or provided the furnishings for the altar. Later came the temperance society, which became sufficiently popular to create a national organization out of the parish units; next was founded the society for young men, which opened club-houses, and also attained national organization; and last of all arose the benefit associations, which spread rapidly and numbered millions of members. They were all born within the limits of a parish, kept in close touch with the clergy, and were nourished and strengthened until they developed the capacity for more general organization. The parish not only attended to the local charitable needs, but also paid a large part of the bills of the general charity institutions. While the city assumed part of the burden by contributing a fixed annual sum for committed children, hospital patients, and the like, the erection of buildings, the extraordinary expenses, fell upon the people directly, and were paid for by means of general fairs or immense festivals, which drew upon the resources of the nearest or most interested parishes.

The parish found the recruits for the sanctuary, the monastery, and the convent. The colleges and convents had their share in this work, but the parish took the lead. Vocations were discovered in the church school and anxiously cherished by pastors and teachers; the way to college and seminary was made easy, the doors of the convent were opened, by the generous charity of the faithful priest and the solicitous nun.

Vocation is not an accident, and its growth requires as great care and supervision as the choice flowers of the garden. The parish produced the vocations, developed them, and handed them over to the care of the college, the convent, and the seminary. Moreover it directly supported all three by taxation of itself in behalf of the seminary, and by directing attention and sympathy towards the college and the convent. Catholics were rather inclined to patronize the popular educational institutions, because of their greater social standing, or their special courses, even at the risk of the children's faith. It required the steady pressure of the pastors to change that inclination, in many cases, and to cultivate a proper understanding of the religious as well as intellectual value of higher Catholic education. The church school system became naturally the feeder of the colleges and convents, and that system was maintained by the parishes. There was no other way to maintain it. The Church had no endowments and no certain revenues from invested funds.

The merits and the necessity of a religious training in the primary schools were not then as clear to men as they are to-day. The agnostics saw, long before the Catholic multitude saw it, the destructive power of a public school that left out religion. The pastors who built and managed church schools had to face, not merely the intrinsic difficulties, but the hostility and the indifference of their own. They fought the fight splendidly and won a great victory over the Catholic supporters of a malicious and cunning agnosticism. The parish made the church school, and thus made possible the entire scheme of higher education. As in the case of the societies, national organization grew out of the parish units, it is not unlikely that the country will yet see a national school board, to carry on effectively a much greater work than that of charity, or social organization. The American parish actually paid all the expenses of the church government, supporting the bishop, his executive department, and in part his cathedral, and sending its contribution to the remote missionary and the Pope. Finally, to close this enumeration of its surprising activities, the parish adapted itself with speed and success to the ever-changing conditions of the New York diocese.

Except the mining towns of the West, no part of the country shows such changes in population as New York and its vicinity. The metropolis drained the immediate counties of their population, depleted their towns, shut off their industries, and reduced independent districts to the position of market-feeders to itself. The immense growth of the city was such that Archbishop Corrigan created about thirty new parishes within its limits. The people of Manhattan were forced by the inroads of business to move from the lower part of the island to the middle and upper regions. Not a few retired to Brooklyn and New Jersey, and the moving process has gone on for twenty-five years. Parishes lost their original character, and found themselves facing new needs. Within a single decade one nationality would move out to make way for another. The Transfiguration parish, deserted by its former parishioners, was given to the Italians. Certain churches lost half their worshippers and their revenue. The up-town districts filled so rapidly that churches could not be built quickly enough to meet the new needs. The price of land became enormous, the price of labor and material rose, the requirements of the municipal law became more exacting and expensive in building churches and schools. The situation was aggravated by the mingling of different races in the same neighborhood, so that parish lines became irritating and often useless.

The Germans held as closely as possible to their old intrenchments; the Italians kept to the lower east side of the city, but little colonies wandered into the Bronx district and along the Hudson as far as Poughkeepsie. The suburban city of Yonkers, on the north line of New York, had a special attraction for foreigners; it had parishes for Germans, Italians, Poles, Bohemians, Slavonians, and Greeks. The latter were ministered to by married priests, to the great surprise of the faithful, who had no sympathy with the peculiarities of the Greek rite, and ranked the married priests with Protestant ministers. The building of churches became the prime necessity for the shifting population, and in great part had to be of the simplest character. At one time the first thought of priest and people was the erection of a splendid parish church. The high price of land in the city, the expense of running a school, put an end to the building of costly temples. Nevertheless, ecclesiastical architecture received some attention, illustration, and development, and towards the close of the century showed a vigorous reaching out for better things. The Gothic and Roman styles had the preference, the latter being less ornate and less expensive, but as soon as architects had won reputation they began to introduce composite architecture with good effect.

The Cathedral stood in the front rank both for its beauty and its size, and enjoyed a reputation as an illustration of the Gothic. The twin spires were completed at an expense of $200,000, in 1892, and the apse was built ten years later at a cost of half a million, mostly contributed by the Kelly family. A set of chimes was placed in the tower at an expense of $20,000, and the work of decorating the interior was carried on steadily with considerable artistic success. The side-chapels were filled with appropriate altars, and the vacant niches were supplied with marble statues of the great doctors of the Church. A set of stations of the cross in Caen stone, was made by Kuypers of Rotterdam, an artist of merit, and were hung at an expense of $17,000. These finishing touches, although they still left the great temple incomplete in many points, gave it a commanding outline, as the most beautiful church the western continent had been able to achieve in four centuries. Church architecture has not yet caught the imagination and the ambition of the American in any part of the continent, even where the faith has had full sway. The spirit which moved the middle ages to church-building probably died with them.

The beauty of the Cathedral gave an impulse and popularity to the Gothic which led to the erection of many fine churches in this order of architecture. The city parishes often had a membership of eight to twelve thousand in those days, with a corresponding revenue, which enabled pastors of ability and taste to build handsome and dignified temples. St. John's Church, on

East Fifty-fifth Street, in the Gothic style has the proportions of a small cathedral. It is of brick with facing of gray stone, the walls are lofty, and the spire from its eastern tower rises with graceful and powerful line. Within, its height and length give it the distance effects of a cathedral, the windows are of Munich manufacture, distinguished for its soft and vivid coloring, and still more for the drawing and expression of the figures. The three Gothic altars of Italian marble, perfectly suited to the church in size and form, are so placed that the eye reaches them without shock, as the natural culmination of the interior effect. More perhaps than in European countries, the problems of lighting, heating, and acoustics have had to be considered in American churches of great size; and they have all been solved successfully. In St. John's, without at all interfering with its beauty of form and color, steam keeps the church comfortable, the clean and brilliant electric light makes reading easy, and the form and location of the pulpit bring the preacher's voice to the remotest auditor. This church was the second to use the now popular Munich glass in this country. Artists find fault with it for securing some of its effects of shading by means considered contrary to artistic laws. The beauty of its figures appealed strongly to churchmen and people in this country.

This architectural achievement was secured through the offerings of the parishioners and the energy of the pastor, and it required many years of labor to complete its ornamentation and pay off its debt. Thus were the majority of the churches builded. In a few cases wealthy Catholics took the burden of expense on themselves, and at the same time gave the diocese churches of exquisite beauty. At New Rochelle, the famous Iselin family erected the church and rectory of St. Gabriel at a cost of $150,000. Its Norman style was a novelty, but suited the surroundings of the handsome country town. The material is blue granite. A square and turreted clock-tower forms the main entrance. The interior walls are of salmon-colored brick, the ceiling of panelled wood, the stations of the cross in terra cotta, the sanctuary a reproduction in miniature of the Cathedral of Venice, decorated in gold, and with three finely colored windows. The altar of Italian marble is beautifully sculptured. At White Plains, the Reynal family erected a Gothic church of the same perfect finish. The efforts of the architects to combine different styles and thus secure new and striking effects were illustrated in the Church of the Holy Rosary on East One Hundred Forty-fourth Street, where the Byzantine and the Romanesque mingled without producing violent contrasts.

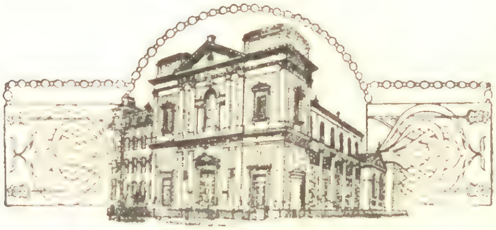
The exterior of gray marble shows dignity and simplicity. The entrance is in the transept, which faces the street. Beside it rises a square tower, severe in line, capped by a conical spire, surmounted by a Celtic cross, and pinnacled and gargoyled. The delicate beauty of the façade is matched by the interior ornamentation, whose soft and brilliant coloring represents the prevailing American taste. The modern architect cannot get too much light, and this church interior carries this penchant to the point of excess. On a sunny day it rests on the eye like a delicate vision, in which the human figures appear like intruders. The altars are full of soft details, not immediately visible but affecting their expression. They are of Italian material and making, richly ornamented with Venetian gold mosaic, with statues and bronzes, with pillars of yellow marble from Siena and green from Alpi, with panels and niches and arches, so finely done as to give no profuse detail, but suggesting the most delicate harmony. In its composite character, its material, and particularly in its ornamentation, this church represents American taste at the close of the century, a reaction against the heavier forms and darker coloring of the previous generation.

The Church of All Saints, in Harlem, dedicated in 1895, made a daring attempt at originality in the use of material and of decoration. The architecture is highly ornamented Gothic, with all the conventional features; but the material is of brick, mixed tints of yellow and red, producing a soft browned-yellow tint, that in our atmosphere gives detail remarkable clearness. From one arm of the transept rises a lofty and graceful tower, of which only that part is visible which is above the roof-line. The windows are of American opalescent glass, in which the colors are of marvellous brilliancy and beauty, and the figures without character. The general character of the building gives the impression of delicacy and brilliancy. The Church of the Holy Name on West Ninety-sixth Street, constructed of stone, repeated in granite the delicate effects obtained in All Saints' Church. On the other hand the Paulist Church, a veritable fortress in stone, kept to the darker coloring in ornamentation, and under the guidance of John Lafarge and William Laurel Harris labored twenty years, and still continues the labor, to produce a harmonious composition in the deepest greens, reds, browns, and purples. Already the final effects are hinted at in the merging of the masses of colors into one sumptuous expression, unlike anything that has yet been seen in America.

The Roman architecture had its exemplars in the splendid Church of St. Francis Xavier on West Sixteenth Street, which increased its beauty with the years; in the Church of St. Ignatius, with beautiful nave and columns, and exquisite baptistery; in the smaller but more brilliant Church of St. Francis de Sales, whose marble façade and good lines are a delight to the eye of artist and adorer; and in the Church of St. Augustine in the Morrisania district. The last named has the advantage of a noble position, on the hills east of the Harlem River, and is visible for miles from the elevated land along the river. Its twin towers rise one hundred and thirty-five feet, open cupolas with crosses surmount them, and the effect on the opposite hills is most imposing. The material of the structure is of light-colored brick, and the façade of Ohio freestone. The interior is an open auditorium without arches or pillars, which gives the appearance of vastness. The ornamentation is derived from magnificent windows, the sanctuary, the pilasters, and the frescoing. Attention has been paid to the conveniences made necessary by the peculiar work of the modern parish, and the building has its offices, sacristies, and toilet rooms, its careful ventilation, heating, and lighting. North of it stands the Church of St. Joseph, whose imposing front of central steeple and side towers, square, battlemented, is reminiscent of the Norman Gothic, while the interior has no arches or pillars, and the American opalescent glass fills the windows with its magnificent colors. South of St. Augustine's is another remarkable church, St. Jerome's, which the architect modelled from the Gothic of Spain, and ornamented in Romanesque and Moorish fashion. It is an attractive building, though puzzling to the ordinary observer by its departure from the conventions.

St. Peter's Church on Barclay Street, one of the ancient shrines of the city, was enabled through the generosity of the three brothers, George, Edward, and Nicholas Smith, to refit itself for another generation and adorn its interior so effectively as to make it an artistic achievement. The structure itself was strengthened and improved in the foundations, the façade, and the lighting. An architect of experience and taste, Von Herbulis, of Washington, drew the designs for the rearrangement of the interior, securing in the lines of the altars and the panels and cornices of the walls and ceiling a majestic effect, which gave the fresco-painter a fine opportunity. The work done by this artist, Panzeroni, for rich and subdued coloring, in daylight and artificial light, has hardly been equalled in the city. The prevailing tint is dull gold, varied by the rich paintings of scenes from the life of St. Peter, by the gilding of prominent outlines, and by figure and scroll work in the panels. The latter is most impressive. The electric lights have been so well placed that the work of the artist comes into bolder view under the illumination. Nothing vanishes or diminishes, and the added emphasis secures wonderful brilliancy. The white Carrara altars are relieved by the noble statues and the pillars of clouded marble. The general effect by day is soft and harmonious brightness; in the artificial light the brilliancy would be startling but for the same harmony, which has not permitted a single discordant note to enter.

The impulse given by the erection of these churches to the world of church-building, spread through the diocese and the country. Fine churches became more common, and architects more ambitious and studious. The details of flooring, ornamenting, heating, and lighting became more important and easy to supply in the inventions of builders and architects; the art of frescoing drew to the country some of the really fine artists of Europe, who established schools of frescoing; and all the other arts connected with church and ritual began to flourish. The parishes had to carry a heavy debt to finance their many undertakings, but the confidence of the bankers in the ability and honesty of the church administration made borrowing only too easy. The prosperity of the metropolis, which grew in size and importance with miraculous speed, made money plentiful; and the general passion for building fine churches, beautiful chapels, noble charities, colleges, convents, and schools, and carrying on works of beneficence, disbursed it with healthy rapidity. The debt of the diocese at one time alarmed Propaganda, which saw an obligation of six millions in mortgages without seeing the circumstances under which the debt had been contracted. The authorities had to be assured by Archbishop Corrigan and financial experts that the condition was safe and legal, but even with this assurance they recommended a diminution of the debt and caution in contracting new obligations. Widespread financial panic alone could disturb the solvency of the parishes, and that is unlikely to occur. Particularly in New York has the parish demonstrated its ability to deal with most questions of administration, and its success during Dr. Corrigan's time deserves the serious study of the ecclesiastical economist.

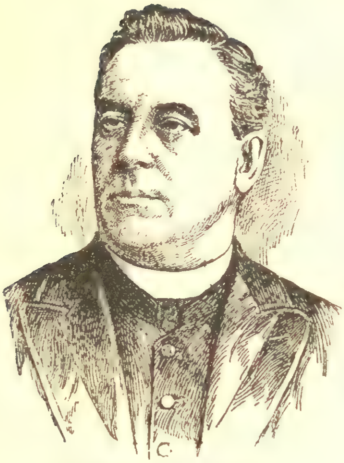


St. Ignatius' Church

Right Reverend John Edwards

CHAPTER XXXI

THE CHURCH SCHOOLS



Monsignor McCready

THE long discussion of the school question was closed by the Third Plenary Council of Baltimore with the decree that every parish should within two years build a school if its means permitted; and the bishop of the diocese was to be the judge of its capacity. After the Council there could be no further discussion as to the necessity of a church-school system; there remained only the question of ways and means. The necessity, while long apparent to the acuter leaders, was not so clear to the rank and file. A deep and thorough religious training of the child, which should embrace every part of his development, did not appeal to the multitude, who could see no connection between arithmetic and the catechism, between religion and getting a living out of the world.

The Protestant sects, with a few exceptions, had given up the idea of religion in the schools, partly through indifference, partly through dread of Catholic progress, fearing that the Catholics would benefit more than they by the State support of schools in which religion was taught. They became fanatical in their devotion to the theory that the State could not and should not teach religion.

They did not see, and numbers of Catholics were in the same blindness, how thoroughly the new agnosticism was getting society in its grip through the banishment of religion from school, college, court, legislature, and all other public places. Irreligion began to increase with frightful speed among the young. In 1880 it was unusual to meet a youthful agnostic; in 1900 they were as common, at every age from ten to thirty, as Methodists or Episcopalians. The Church authorities saw at an early date the spread, the influence, the designs of agnosticism, particularly in France, where the work of banishing religion from the child's life had crystallized into a system. The Pope and the bishops warned the faithful steadily of the increasing danger, recommended the erection of schools, urged the better teaching of the catechism; finally, issued commands. Against these warnings and commands the sects in English-speaking lands used many arguments to win the Catholics to their views. The Council ended discussion by the direct order to face the increasing enemy with a strong school system, which religion would permeate as the sun our earthly atmosphere. Therefore, the question of ways and means became important, and at once it was seen that the expense of a school system would be the chief obstacle. Under the most favorable circumstances, a half century or more would pass before the Church could educate all the children, or even one half the number.

The practical educators turned then to the compromise school, that is, the school receiving some aid from the State on the condition of taking State examinations, using State text-books, and leaving the teaching and the exercises of religion to the hours after school. Compromise schools were very distasteful to the idealists and the Catholics interested in maintaining foreign languages. Neither could bring themselves to dispassionate study of the compromise school. Editor McMaster used to lash himself into a fury over the temporary banishment of the crucifix from the school-room. The Germans in some quarters of the West feared that compromise would mean the banishment of the German tongue from the schools, because the State would not aid schools not teaching the vernacular, and the temptation of State support for their schools might be stronger than the love of the mother-tongue for the average man. This fear was well-founded.

When the advocates of the compromise school determined to secure the approval of the scheme from the hierarchy, so that under a general ruling the parish priests could adopt the compromise school at pleasure, a sharp controversy arose. Archbishop Ireland presented the question at a meeting of the American archbishops in 1892, and favored the acceptance of the compromise school. Archbishop Corrigan opposed him.

A war of pamphlets began, and the idealists carried the matter to Rome, where it seems to have been discussed by the contending parties with more emotion than argument. However, the Roman authorities rendered a decision and gave an instruction. The compromise school was to be tolerated, since the conditions which demanded it really existed. This decision gave the compromise school a legal position, which it had not previously. The Papal Delegate, Archbishop Satolli, in the meeting of the Archbishops held in New York in the fall of 1893, gave the instruction in the shape of fourteen propositions, which were thenceforward to guide the hierarchy in its management of Christian education. Before the ecclesiastical courts therefore the compromise school triumphed, but in the world it failed for the time being. Its Catholic opponents quietly pointed out to the Protestant majority that the compromise school was only a Catholic school in disguise; and that majority promptly squelched State aid to all schools under what it called "sectarian control." The long discussion had one good effect: it opened the eyes of millions to the practical side of the education question. Protestants got interested in the religious training of the children, as did many indifferent Catholics; bishops and pastors, upon whom the financial burden of the school system was sure to fall, studied the real merits of the compromise school; and at this date it may safely be said that they are fully convinced of the economical principle that "half a loaf is better than no bread."

The decision of the Holy See settled the entire matter according to the actual conditions: the church school, as the ideal school, was to be established wherever possible; the compromise school could be established where the ideal was impossible; where neither could be maintained the pastors were to do whatever they could, to instruct in the faith, by means of catechism classes, personal effort, and the distribution of books and journals. The main object was the principle of religion in the training of the child, particularly in a time and country which seemed about to abandon it. The steadiness with which this principle was maintained by the Church in America won for it the admiration of such men as the well-known Dr. Hodge, of Princeton University. In an article printed after his death in the *New Princeton Review*, January, 1887, he astonished the neglectful Protestant body by declaring for the Catholic principle in education. He held that every school must of necessity be either Christian or un-Christian, since there is no such thing as a neutral education; that education involves the training of the whole man and all his faculties, of his conscience and affections as well as of his intellect; that in the mass of human knowledge religious ideas are absolutely ineradicable; and therefore the plan of excluding religion from instruction of the young is not merely without precedent, but also threatens both the liberties and the civilization of the country. Protesting against the mad and dangerous system of public school education, developing in the United States, he thanked God for preserving the Roman Catholic Church true to that theory of education upon which the fathers of the Republic founded the public schools; and he called upon both Catholics and Protestants, as disciples of a common Master, to come to an understanding and act together for the cause of religion in education.

The cause no longer depended upon individuals for its progress in New York. The work became diocesan by the introduction of the school boards in each county and the formation of the examining boards. After some experimenting a superintendent was appointed over all the church schools, with power to examine into conditions and methods, to suggest changes and to report to the school authorities. Rev. M. J. Considine held the position for a decade, and proved the value of the office by the surprising results obtained. He took up every question concerned with the education of the child: the school itself, its construction, conveniences, sanitary condition, ventilation, lighting, and heating; the fitness of the teachers and the value of their methods; the character of the text-books and the value of the general results. After a time he prepared a manual for teachers and pastors, embodying the experience and study of his superintendency, which was issued by the School Board, and proved an excellent aid to the interested. The stimulus provided by the constant visitation, examination, and approval or disapproval of the superintendent, by his regular reports to the Board, and by the interest of the authorities in the work, led to a steady improvement of the church schools in every direction. Old buildings were improved, new methods were adopted, a higher average in teaching was reached. The more interested pastors went deeply into the matter and achieved such successes as the schools of St. Joseph and St. Stephen, modern structures of beauty and capacity, equal in all respects and superior in many to the best public schools.

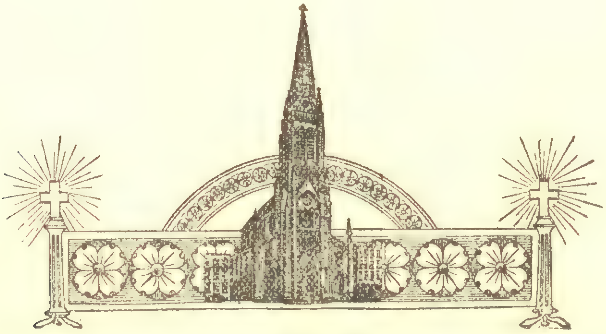
A strong effort was made to give the schools more intimate connection with the life of the time, to have their instruction bear as much as possible upon the difficult art of making a living. With this end in view many church schools were affiliated with the University of the State of New York, familiarly known as the Regents. It was not a teaching body, simply providing examinations, conferring degrees, and giving aid and encouragement to all forms of educational work. By taking the Regents' examinations the pupils became eligible for advancement in certain directions. Those preparing for the profession of teaching were trained for the entrance examinations of the Normal schools; others were prepared for college; the commercial schools helped the graduates to secure positions; and room was found in time for the lay teacher in the church school. The general improvement within ten years was so emphatic, so even, and so complete, as to challenge the attention and admiration of the expert. At the close of the century there were 55,000 children in the diocesan schools, and 20,000 in the charitable institutions. The sum of half a million dollars was annually expended for the support of the system, and ten millions was the sum invested in school properties. It was not without justification that the Catholic body then made a demand upon the State for their share of the taxes raised for the support of the common schools. Of course the State declined support or aid, and even attempted in the Constitutional Convention of 1895 to cut off for twenty years any chance to do the church school justice. In the struggle that resulted, the Catholic representatives of the Convention were able to hinder that wrong.

Higher education made considerable progress and got rid of some useless traditions, mostly through the wholesome effect of competition. The secular institutions devoted themselves with solicitude to the preparation of students for their life-work or for a livelihood, and the convents, colleges, and academies, though less flexible or less willing than the lower schools, had to follow suit. While the old-fashioned curriculums remained as to form and valuable essentials, an attempt was made to shape them to the needs of the times. The most significant result was the establishment of a woman's college by the Ursuline Sisters at New Rochelle, in 1902, in which girls could take up the modern studies and take the college degree as in the famous secular institutions. The female communities in the diocese for the most part were too wedded to the ancient routine to accept change, but the Ursulines proved themselves sufficiently flexible to attempt a new thing and to respond to a new need. The Franciscan Sisters, of Peekskill, undertook a fine enterprise at West Point by purchasing a hotel property and founding an academy for girls known as Ladycliff, with the intention of introducing the best modern system of teaching. In the city, the Marist Brothers opened an academy for the commercial branches, and raised it to popularity and efficiency. The Jesuits founded the Loyola academy for the wealthier class of pupils, where they trained boys for college, and the Augustinians started an academy in Staten Island. These three institutions were directed to present needs, consulted modern tastes, and were admirably fitted for the special work which they had to do.

The Christian Brothers bought the old Charlier Institute on West Fifty-ninth Street and founded a very successful high school, for which the educators had long been appealing. It was so well managed that within a decade of its opening it had won a sound reputation for effective teaching. Manhattan College was strengthened in many ways both as to the faculty and the courses of study, and the foundations of the new Manhattan in the Bronx district were laid. Misfortune fell upon the Brothers in the last decade of the century, when they were ordered by their superiors to give up the teaching of the classics and return to the curriculum allowed by the rule of their founder. In the early days of their American career the Holy See had raised the prohibition against the teaching of the ancient classics, that they might establish colleges for the training of the diocesan clergy. Vocations were then rare, and too many of them found their way into the teaching communities at a time when priests were sadly needed on the mission. The classical colleges founded by the Brothers became the nurseries of the diocesan priesthood, and the order which abolished the classics proved a serious blow both to the community and the bishops.

The change was long resisted by recourse to the various tribunals in charge of such matters, but the final decision sustained the superiors, and the classical colleges were abolished. The American Brothers, however, accepted the change bravely, and set out to build anew their overturned foundations, resisting the natural and profitable temptation to form an independent community. The Jesuits in Fordham and St. Francis Xavier practically rebuilt these two institutions, and by various measures increased their efficiency two-fold. The buildings of St. John's were increased until the place took on the material form of a university in dignity. The city college was also enlarged to meet the increased numbers, and the moral influence of the establishment was very much widened by the grouping in it of many activities, social, religious, and intellectual. With the foundation of a general magazine, the *Messenger,* and a printing establishment conducted generously, the institution became a remarkable centre of religion and intellectuality.

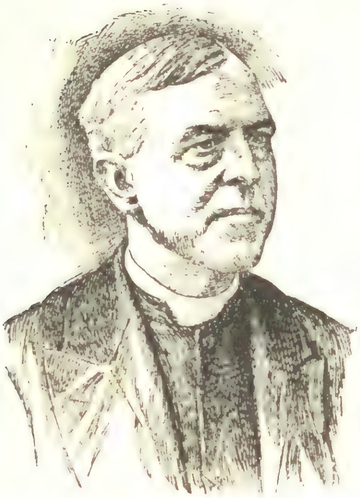
The educational edifice was nobly crowned by the erection of the new seminary of St. Joseph at Dunwoodie, probably the most beautiful structure of its kind in the world. Its final cost must have been over one million dollars. In all its details it is a modern American building, of good stone, perfectly lighted, heated, and ventilated, possessed of all the conveniences demanded by American habits, and made to endure for a few centuries. It was placed in charge of the Sulpician community, a society established over two centuries ago in Paris for the special work of training the diocesan clergy, and which has recently taken on an American development with such success that the great seminaries in Boston, San Francisco, and New York have been confided to its care. Its previous achievement, in Paris, Montreal, and Baltimore, had won for it large praise and the confidence of the hierarchy. At the close of Archbishop Corrigan's rule, the general condition of the entire system of education was fair, and the outlook for the future very promising.



St. John Baptist

CHAPTER XXXII

THE WORKS OF CHARITY



Monsignor Burtsell

A GOOD-SIZED volume would be required to describe fairly the advance and improvement of the charity system of the diocese. Here it must be content with a short chapter, which will outline briefly the main features of its history during this period. Next to the work of salvation the dispensing of charity most attracts and engages our Holy Mother the Church; so that the works of charity bloom forth almost with violence, requiring restraint and direction in favorable times. The new charities were born of new conditions. Five day nurseries were established: for the Italians on East Twelfth Street, in care of the Sisters of the Pious Society of Missions; in Washington Square, under the Holy Cross Sisters; on East Sixty-seventh Street, under the Sisters of Charity; on West Fifty-fourth Street and East Thirty-third Street under lay management. The day nursery took charge of little children whose mothers were compelled to work out for a living and had no place to leave them safely. The nursery kept the little ones the whole day, fed and cleaned and trained them, and returned them to the joyful mothers in the evening; and the work proved popular and helpful.

Two homes for working girls were opened, where for a fair sum they could get not only shelter but a beautiful home; one in charge of the Sisters of Mercy known as the Regina Angelorum, the other in the care of the Divine Compassion Sisters in the mission of Our Lady of the Wayside. This charity was prompted by the wretched condition of the boarding-houses in which working girls had to live. Two training-schools were opened for women, at White Plains by the Divine Compassion Sisters, and in the city by the benefaction of William R. Grace, who built and equipped the Grace Institute and also endowed it. In both, women are taught various useful arts for making a living or for managing a home. For friendless women, St. Zita's Home on East Fifty-second Street was opened, in charge of Miss Ellen O'Keefe. Two homes for convalescents were founded, at Spring Valley in charge of the Sisters of Mercy, and at Tuckahoe in charge of the Sisters of Charity; a charity made necessary by the discharge of poor patients from the hospitals as soon as cured, although yet unable to maintain themselves by labor. For arriving immigrants no less than four bureaus were established in behalf of the Irish, the Germans, the Italians, the Poles and Lithuanians. Each had a chaplain, and some had Sisters in charge; friendless girls could find in them a temporary home, and all immigrants were aided in every possible way according to their need. The novel charity known as the Fresh Air Society during the summer sent out bands of poor children to the country for a two weeks' vacation; the work was begun by Rev. D. J. McMahon in 1897, and at the present time an institution in Spring Valley receives all the Fresh Air children. For seafaring men a society was established and a reading-room opened in the care of Rev. William Dougherty, who gave his whole time to this charity; so that the seamen have a chaplain devoted to their interest, studious of their conditions, and always ready to give them aid.

Two maternity hospitals were established, one in connection with the Foundling Asylum, the other by the Sisters of Misericorde, a Canadian community. Two cancer hospitals were opened under singular circumstances. The Women of Calvary is a society of French origin, whose membership must be composed of widows who desire to devote themselves to the care of the incurable sufferers of cancer. They established a house of this character in Perry Street, where female patients without friends, and rejected as incurable by the hospitals, find shelter and care. The daughter of the novelist Hawthorne undertook to minister to the poor, suffering from cancer, making no restrictions as to sex. Known to the world as Mrs. Rose Hawthorne Lathrop, she opened a home for these unfortunates in New York; investigation of the field showed her the evident necessity for charity of this kind; she gathered a few companions to aid her, and in time the charity developed into a little community of Dominican Tertiaries with a reception house in Cherry Street and a good hospital in the country. They are known as the Servants of Relief, and make their specialty immediate relief of the cancerous poor. Hospitals for consumptives were opened by the Sisters of Charity at Spuyten-Duyvil, and by the Sisters of the Poor of St. Francis on East One Hundred Forty-fourth Street. A hospital for the Italians was founded by the Missionary Sisters of the Sacred Heart. All the old ones were enlarged to meet a larger demand. Two training-schools for nurses at St. Vincent's in the city and with the Benedictines at Rondout provided a number of nurses yearly.

Of the voluntary charities there was no end. Clubs for boys and girls were opened in various parts of the city under the management of benevolent persons; the hospitals were visited by ladies able to afford the leisure; the blind were cared for in many ways, and a library was founded for them; settlement work was begun in the Dominican parish under the patronage of a convert, Mrs. Arnold, who gave liberally of her time, means, and interest to make it useful. The development of the St. Vincent de Paul Society continued in a striking fashion, and under the fostering care of Mr. Thomas Mulry it became the great moral support of all the charities, lending its experience, its influence, its guidance to the workers in every department. As the charity administration became a most complex affair in New York, owing to the peculiar conditions and the numbers giving or receiving aid, the interest and skill of a leader like Mr. Mulry, at the head of a society so devoted and experienced, became an absolute necessity. Among other works of the society the most peculiar and instructive was the establishment of The Home Bureau, which undertook to remove orphan children from the care of institutions to the comfort of private homes, in which, as adopted children or as beloved charges, they could receive the benefit of true home training. The work during its six years of effort has prospered, accomplished much good, and relieved the taxpayers of part of the burden. In the development of the charity system Mr. Mulry and the society rendered most important service.

A Constitutional Convention was held by the State of New York in 1894. The charity question received from it considerable attention. The aid furnished by the city of New York to private institutions had long occasioned discussion, partly because so much of that aid went to Catholic charities. Without regard to the merits of the question, one section of the community had determined to cut off all such aid by making it unconstitutional.

For some months before the convention assembled, an industrious campaign was carried on among the delegates to prepare them for an onslaught on the private charities. The committee to which was consigned the charity question had for its chairman a man of marked ability and liberal training, the distinguished New York lawyer, Mr. Edward Lauterbach, which proved to be a most fortunate thing for all concerned. In order to obtain data for framing constitutional prohibitions against the private charities, committees were appointed to visit them and draw up reports. The visitation took several weeks, and was conducted in the most searching manner. The most prejudiced delegates had to admit that the private institutions of charity easily surpassed the State concerns, were fully up to the standard, and had very few weak points.

To shut them out from State aid involved a most serious consequence — the taxpayers would have to take charge of the inmates whom they would be forced to dismiss, to build homes for them, and to support them at a much higher rate than the present cost. It was discovered that the buildings of these private charities had all been paid for by private beneficence, that special expenses were always borne by charitable individuals, and that all this contribution would cease, as far as the State was concerned, with the abolition of the small sum now advanced from the general treasury. The small-minded would nevertheless have withdrawn the coöperation of the State in private charities in spite of the figures, and they fought hard to amend the constitution to this end. The convention was against them. Mr. Lauterbach made a report which set the whole matter in its proper light before the disinterested delegates. Speaking of the visitation of the private institutions, he said: "As a result of these investigations, the committee is unanimously of the opinion that the public has received adequate return for all moneys paid to private charitable institutions; that the expenditures made have been, in most instances, far less than if the institutions had been conducted by the public; that the religious training which is insured for the young by the methods now pursued is of incalculable benefit; that the care of those in private institutions is better than that received in those under control of public local officers, and is at least as good and fully on a par with the institutions, fewer in number, directly under the control of the State itself; but the public moneys expended under the prevailing methods are supplemented by the expenditure of enormous sums from private sources; that, to a large extent, the buildings and accessories of these organizations have been supplied at private cost; and that the method upon the whole is certainly the most economical that can be devised, and will be still more economical when some comparatively trifling abuses, such as the too long retention of inmates or laxity in their admissions, shall have been remedied.

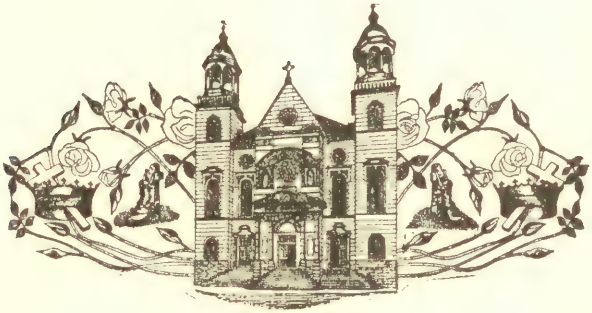
"If the amendments proposed by the earnest people who submitted them were carried out to their legitimate conclusion, and if the partial support from public sources to orphan asylums, foundling asylums, and kindred institutions, which are necessarily under denominational control, were withdrawn, it is to be feared the State itself or its civil divisions would be called upon at infinitely greater cost to perform a service which it could never adequately render, and which would tend to deprive the orphan, the foundling, the sick, and the other unfortunate dependants upon charity, of the advantages afforded through the aid of thousands of volunteers, many of whom now devote their lives, without compensation, to coöperation with the State in this its noblest work, inspired thereto by praiseworthy religious impulses, and which bring to these institutions, not the perfunctory service which would be rendered by paid public officials, many of them qualified only by political service, but a sincere devotion of officers, directors, managers, and subordinates engaged in their work as a labor of love and not of emolument."

The amendment offered by the opposition read as follows: "No law shall be passed respecting an establishment of religion, or prohibiting the free exercise thereof, nor shall the State, or any county, city, town, village, or other civil division, use its property or credit, or any money raised by taxation, or otherwise, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control." It was rejected, and another substituted in accordance with the report of Mr. Lauterbach. What was called the New York System, public and private charities working harmoniously towards the common end, the latter partially supported by the city and inspected by it, remained intact, having survived the attacks of all its enemies in the convention, together with the natural vicissitudes of twenty years; at the same time leaving an impression nicely put into words by Mr. Lauterbach at the time, that "he who would lay a hostile hand through the Constitution upon the existing condition of the law, so far as it affected charitable institutions, would be a foe to the State and inimical to its true interests." In the great fight to secure the New York System for at least another twenty years, the representative Catholic men of the diocese, lawyers and politicians, business men and clerics, and the officers of the St. Vincent de Paul Society, displayed a spirit and ability beyond all praise.

This remarkable and serious incident revealed to the Archbishop the absolute need of having a superintendency of the charity department. At first this duty was placed in the hands of a committee of four, and later given over to the care of Rev. Thomas Kinkead in 1898. His successful administration of two years revealed still further the possibilities, and upon his resignation from ill-health, Rev. Denis McMahon took charge. This office formed the third chapter in the development of the charity system, and indicated the complex nature of the present situation. The amended constitution gave the State Board of Charities larger powers, and it proceeded at once to exercise them. Among other things it claimed the right to probe all charitable associations, whether receiving State aid or not. Upon this claim it investigated the St. Vincent de Paul Society. When it attempted to do the same service for the Children's Aid Society, that organization denied its powers, and was sustained in its contention by the highest court. Its rights over institutions receiving State aid were not denied, and at any moment its officers may appear for an investigation. On the other hand, philanthropy has become a profession, with its schools, its press, and its practising graduates, forever gathering facts and figures, from which to draw surprising deductions, and out of these to suggest the most annoying legislation. The philanthropists, the state board, the health board, the comptroller, all have their turn at investigation and suggestion. There are conventions, special meetings, and what not, in which mischief may happen as well as good. The superintendent has to keep his eye on all these matters, be present at all charity assemblies, scrutinize the legislation of the hour; and at the same time it is his business to help the natural development of the charity system within, to make improvements, to bend all minds to the best methods and the most harmonious action.

One of the first results of the superintendent's work was the formation in March of 1902, only a few weeks before the lamented death of Archbishop Corrigan, of an association of Catholic Charities, with the aim of uniting Catholic women in works of charity. Numbers of them were already engaged in charitable work in all its forms, but with no central direction. Committees were formed of the women engaged in each charity, and from the committees the chairmen were selected to form an executive committee, which elected its proper officers. For three years this organization has been in active control of the volunteer work with the happiest results. The members of the association visit the prisons, poor families, the sick in the hospitals, the blind in the institutions; they engage in nursery work, in fresh air work, in managing clubs for girls. Some attend the children's court, others do settlement work, teach catechism classes among the foreign population, manage sewing societies. Reports are regularly made to the central committee, and the working of the entire body can be seen almost at a glance. Among these activities, one of the most touching is the work performed by the Guild of the Infant Saviour, an association founded by Father Kinkead to look after abandoned babies, to shelter homeless women with infants, and to find them work and security against the temptations of their position. The department of public charities turns over to it all abandoned infants, for whom it provides at its own expense, maintaining an office and employing four experienced women to look after the details.

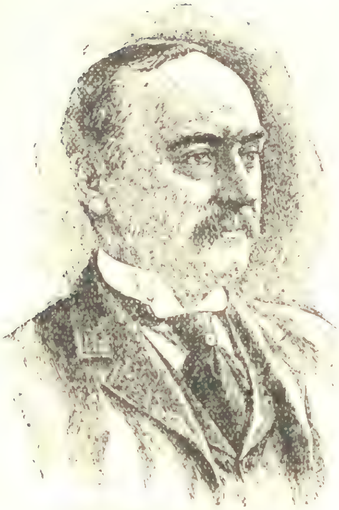
Another result of the superintendent's work has been the securing of payment for teachers in the school-rooms of the institutions, who are now allowed fifteen dollars a year for each child attending school. Many of the Sisters have taken the proper State examinations, which is the condition for obtaining the city aid in education, and have thus qualified to teach in any school. The present condition of the charity department is of the most satisfactory nature. The religious communities in charge show every year more flexibility and attain greater efficiency. The interference of the hostile and critical has been of the greatest service, since it stirred up the spirit of self-respect and honest ambition, renewed methods, and shook off slumberous content with worn-out conditions.



St. Augustine's

CHAPTER XXXIII

THE RELIGIOUS COMMUNITIES


Judge Morgan O'Brien

THE development of education and charity meant the growth of the religious communities, which are the economic basis of both departments. Not only do they bring to these works the spirit of religion and the expert training, they also reduce the expense probably by one-half. Consequently they are so popular as to shut out lay work, except as tributary and submissive to their methods. In New York, this irritating consequence was prevented by the growth of the St. Vincent de Paul Conferences into an organization well able to care for its own independence, and to protect the layman from destructive competition in his own field; and also by the formation of the Association of Catholic charities, which did the same service for the women engaged in works of charity.

In the department of education, however, the religious communities are in undisputed possession, partly because the church school cannot afford to pay a layman's salary, chiefly because of their success in the religious training of the child. When we reach the affluence and experience which call for specialization, it will be the turn of the lay educator; and his appearance in the field will be beneficial to the communities, which are apt to become stiff-necked when competition is absent, being very fond of their ancient methods. However, three hundred lay teachers are at work in the church schools, and the number increases yearly.

Nearly all the communities in the diocese flourished during Archbishop Corrigan's time. He himself had a fondness for them. The diocesan needs demanded and encouraged them, and vocations became fairly numerous considering the circumstances. In 1902, the religious priests in the diocese numbered two hundred, which was two-sevenths of the whole number; the male communities, not priests, were about five hundred, and the nuns summed up twenty-five hundred. The directories of 1902 did not give the exact figures, which had to be fished out from the undigested mass of information usually offered by these useful and incorrect guides. Eight new male communities and sixteen female had entered the diocese between 1885 and 1902, adding about six or seven hundred members to the total. The conditions of work have become so favorable in New York as compared with other parts of the country, that the communities would have exceeded all proportions had not the authorities checked the increase by declining to admit any more. Constant petitions for admission come from communities, both foreign and domestic, eager to get a footing in the great metropolis.

In general their history has followed the routine lines with some new features. In proportion as they grew in power they lost the flexibility of their youth, and showed indifference to the criticism given them for their unwillingness to adapt themselves to the times. Punishment for this lack of adaptability is rather speedy in New York, entailing loss of popularity, and, therefore, shutting off opportunity. That community is most successful which attempts the greatest variety in its work, or, if it has only one work, which seeks the most fruitful variety in its methods. The Sisters of Charity and the Christian Brothers are shining examples of variety in work and popular success. At first the communities clung to their ancient forms with their usual devotion, both in the work of charity and of education. They were willing to be tied to the stake in defence of them. The invasion of the bigots into the charity work, with intention to cut off State aid, the investigations of all sorts of committees with complaints and suggestions, and the urgent advice of the authorities, brought about a revolution among them, and made them brisk, efficient, and up-to-date in the modern sense. The few resisted and decayed.

In education the same temper displayed itself, but when the people deserted the schools and colleges, going where they could get what they wanted or what they thought they needed, the teaching communities with few exceptions had to follow. They adapted their courses more or less to the popular demand, and strove for results which pleased the popular taste. In the parish administration, a similar condition had the same consequence. The diocesan priests developed the modern parish, and the religious communities in charge of parishes, although unwilling at first, had to arise from their slumbers and adopt the more modern methods, and, as a matter of course, to better them. The complaisance of assumed superiority and triple excellence brings in no revenue in the American world.

The relations between the communities and the diocesan clergy for the most part continued rather cordial. The members of both sections, having been brought up in the same colleges, held the old fellowship in remembrance; the social life enabled them to keep up early friendship, which the religious superiors wisely encouraged; and thus the community life did not act as a barrier between the priests who had been boys together. This simple fact represents the whole tendency of American social life, which is to destroy all artificial barriers, no matter how worthy, that prevent a fine understanding between man and man.

To speak more particularly of the new and the old communities, the Jesuits came to the conclusion, at which the whole world was just then arriving, that New York offered a religious community as glorious an opportunity as the most zealous could desire. They took up their peculiar work with all the energy of which their society is capable. Their two colleges were extended, strengthened, built up in all their dimensions. The Loyola School was added to meet a real and pressing need. At Poughkeepsie they established a fine novitiate and house of retreat in the best American architecture; their mission and retreat work increased in value. The foundation of a monthly magazine, the *Messenger*, with other apostolic publishings, added greatly to the force of the Catholic press; their chaplaincy work continued on good lines; their parishes became more modern in efficiency; and they took up work for the Italians. While the quantity of their work was notable, its excellence was so emphatic as to make the difference between the two periods, under Dr. McCloskey and Dr. Corrigan, more than noticeable. The spirit of it also had a breadth and generosity that made their success not merely the private possession of the community, but something in which the whole diocese had a share.

For a long time this characteristic had belonged solely to the Paulists, whose success did not seem to be so much that of a little community as of the entire Church of America. Their enterprise lost no vigor with the advance of time. Their apostolic printing-press continued its great work on new lines, and stimulated other religious communities to the same work; in fact, it led to a general revival of the use of the press in all kinds of religious work. They established their novitiate close to the Catholic University to secure for their young members the advantage of a university education. Three bands were sent out to found houses in San Francisco, Chicago, and Kentucky. Their parish work continued to lead the advance in originality and variety, some of it reaching out into other dioceses, like the reading-circle idea, and the graded school in church doctrine. Their chief glory was the successful launching of the mission to non-Catholics, in which Father Walter Elliott, after years of thought and labor, elaborated the scheme that now promises to bring the gospel to the ears of all that choose to hear. For the purpose of training missionaries for the work, a college was established in Washington by the exertions of Rev. Alexander Doyle, who collected the money for its erection. It became the property of the bishops, and under the title of the Apostolic Mission House has Father Doyle for its rector and Father Elliott for its director, his work being to direct the training of the missionaries.

An echo of the persecution carried on by the French government against the religious communities appeared in the foundation of a monastery at Sherman Park in Westchester County by the Dominicans. The government attempted to destroy all the communities by forcing priests, theological students, and novices into the army for military service, and would have succeeded but for the various methods resorted to by the superiors to protect themselves. The Lyons province established in the New York diocese a monastery with the design of training the novices there; but owing to unfamiliarity with the climate and the surroundings and to various misfortunes, the plan was abandoned. Three of the priests, returning to France, perished in the destruction of "La Bourgogne"; three or four others fell victims to the rigors of our winters; and finally the monastery was sold to the Servants of Relief, and the Fathers confined themselves to attending the missions of the vicinity and to the work of retreats and missions. The present superior, Rev. Alexandre Mercier, is a gifted French writer on theological subjects, and contributes to such periodicals as *La Revue Thomiste* papers on the eternal life, which are notable for their originality and careful research.

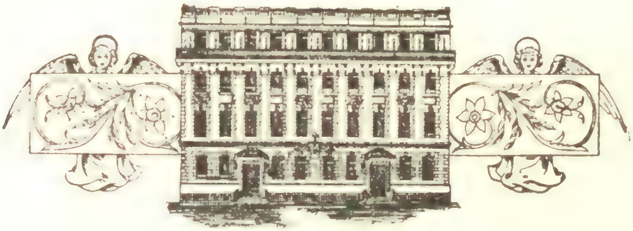
The Christian Brothers suffered a serious set-back in the withdrawal of their privilege to teach the classics, as we have already seen; but nowise discouraged by the measure, they took up the problems of the new situation. A new novitiate and home was founded and the building of a new Manhattan College undertaken; the fine academies on Central Park, Classon's Point, and Second Street were brought up to the best standards. Perhaps nothing contributed more to increase the general esteem for this community than their excellent supervision of the Protectory. During the struggle for the retention of the classical colleges, when misunderstandings were many, this esteem was increased by their honorable refusal to separate from the French portion of the community and set up an independent institution. They received every provocation to this step from their opponents, but resisted in behalf of the general good of the society. All the other communities long established in the diocese, male and female, kept along their usual lines with more or less efficiency, the Sisters of Charity increasing in numbers, the Sisters of Mercy holding their own, the Sisters of the Sacred Heart faithful to their ancient ideals. They had now numerous competitors in each department, and had to work well to keep in the lead.

The newcomers up to this writing have not at all threatened that lead. To begin with the male communities, the Pious Society of Missions founded a mission for the Italians in Harlem;

it is a Roman community which has interested itself in the spiritual welfare of Italians in foreign countries. The Carmelites, from Dublin, made a foundation in territory cut off from St. Stephen's parish, and another in Tarrytown. The Sulpicians accepted the charge of Dunwoodie Seminary on its opening in 1896, and under two efficient superiors, Dr. Dyer and Dr. Driscoll, have endeavored to train the diocesan priesthood for its work, so far with flattering success, although the problem of suitable methods for the American boy is not simple, and perhaps is still unsolved. The Assumption Fathers settled in the city from France, and conduct missions for the people speaking French. The Augustinians took charge of a parish and opened an academy on Staten Island with the intention of carrying on the work of their community in the diocese. The Benedictine community under Abbot Edelbrock, founded the parish of St. Anselm's in the Bronx district of the city. The missionaries of St. Charles, from Piacenza in Italy, made two foundations for the Italians in New York, Our Lady of Pompeii and St. Joachim's. The Salesians, from Turin, opened the old St. Joseph's Seminary at Troy as a college for young Italians intending to study for the priesthood. The Fathers of the Blessed Sacrament took charge of the Church for French-Canadians. The Marist Brothers, from Quebec, founded a good academy in the parish of St. Jean Baptiste. The entire membership of these new communities at the present date numbers about one hundred.

The Sisters of the Divine Compassion are a community of American origin, and were founded by a notable convert of two decades back, Mrs. Starrs, under the direction of Monsignor Preston. Their work began in the establishment of a home for working girls in St. Ann's parish, and had such success from the start as to suggest the formation of a community to make it more permanent and less liable to vicissitudes. Mrs. Starrs became the first superior and held the position until her death. The community now has three establishments, the Holy Family convent, a mission for working girls in the city, and a convent and training school at White Plains. In the grounds of this latter place is a memorial chapel in honor of Monsignor Preston, and there his remains have been placed by his spiritual daughters. The Sisters of the Cenacle, a French community, opened a house of retreats and a convent on the shores of the Hudson at One-hundred-forty-fourth Street, where they receive women desiring to spend a few days in meditation and prayer, and have formed a spiritual circle for the practice of private devotion and good works. The Sisters of Misericorde, from Montreal, founded a maternity hospital on East Eighty-sixth Street. The Little Sisters of the Assumption, from France, opened two houses in New York City in 1891 and 1900, for the work of nursing the sick poor in their homes. Their method is to take entire charge of a poor home into which sickness has entered and crippled its daily life, to keep the members together by doing the cooking as well as the nursing, and to accept no pay for their services. The number and readiness of our hospitals and the growing profession of nursing somewhat mask the need for such a community; yet there is a great need for it, as appears from acquaintance with the city conditions.

The Visitation community established itself at Riverdale, and the Benedictine Sisters founded a training-school for nurses at Rondout. In behalf of the immigrants from Europe, the Sisters of St. Agnes took charge of the Leo House, the Felician Sisters managed the home for the Poles and Lithuanians, the missionary Sisters of the Sacred Heart looked after the Italian branch, and the Sisters of Providence devoted themselves to the French. In behalf of the souls in Purgatory, a society was organized in France, known as the Helpers of the Holy Souls, with the direct duty of praying and suffering in behalf of the souls in prison, and the indirect duties of ministering to the poor and the ignorant in any way. At Hunt's Point was founded a Dominican community for the perpetual adoration of the Blessed Sacrament, a cloistered society, which keeps almost perpetual silence, transacts business with the world through lay sisters, lives on a scanty vegetarian diet, and earns an income for its own support by the making of vestments and similar work. All these small communities are connected with prosperous mother-foundations, and have been usually called upon for the special work in which they are engaged, or because the older and more populous communities were unwilling to attempt it. They may never get beyond the strength of the first foundation. The great mass of the charity and educational work of the diocese remains in the hands of the communities longest on the ground, and they can keep it so long as their spirit and methods prove them able to deal with each new situation as it comes. When they lose that power they slowly but surely wither away.

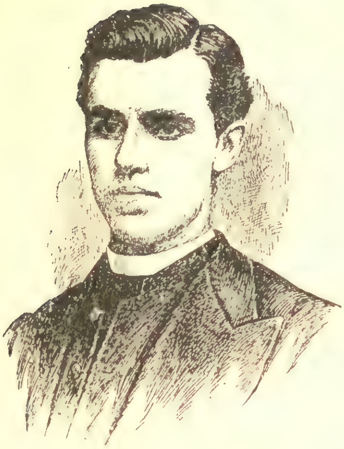


St. Stephen's School

Right Reverend Michael J. Lavelle

CHAPTER XXXIV

RELATIONS WITH POPE LEO XIII



Rev. James Flood

THE simple and beautiful devotion of American Catholics to the Pope has already been described. Far from the political complications of the old world, indifferent to its theological hair-splitting, its perennial factions, which invent disputes in order to keep alive, and make their quarrels hereditary, they saw only their infallible leader, a glorious figure, triumphant over the recent revolution, and rooted on the seven hills of Rome. On all questions touching him they were enthusiasts. If he wanted temporal power he should have it, were it necessary either to buy a principality or to drive the Italians out of Rome. The gloom of 1870 and of Pius IX's death was dispelled in a short time by the clever statemanship of Leo XIII. The temporal power gone, Protestants had supposed that the Papacy went with it, except the external shell allowed for decency's sake to crumble on the shore of time. The new Pope speedily demonstrated that the shell contained a living spirit of considerable force. For some reason the press took a great fancy to Leo early in his reign, and exploited him like a pet hero until he was laid in the grave. Whether this came by happy chance, or as the result of obscure European policies which act upon the press as the wind upon a weathercock, blowing it to any point of the compass at pleasure, cannot be said. Enough that it helped to make this clever and even brilliant Pope a personality in the general world.

He had met Bismarck in the diplomatic field, through the famous Centre party under Windthorst, and had seen him forced to make terms of peace. His dealings with the French Republic showed a willingness to accept the government, regardless of the claims of the pretenders, if it would but be fair to the Church. He took the right side in the Irish struggle, after some dangerous moves, and won respect and affection by making Dr. Walsh Archbishop of Dublin, heeding the advice of Archbishop Croke, and taking the significant hint of Bishop Nulty of Meath. Scholars acclaimed him when he opened to them the Vatican archives, and voiced his theory of historic research in a remarkable letter. The English-speaking world fairly cheered him when he made John Henry Newman a cardinal. His encyclical on the conditions of labor warmed the hearts of the multitude towards him. His decision on the question of the Knights of Labor made him known and popular in the United States. Every year he touched some popular chord, which set the press ringing with his fame, and his lean and striking face in the public prints and the art-stores divided attention with the greatest celebrities of the day. All these brilliant incidents shone like stars upon the American Catholics, who neither saw nor heard the quarrels, disputes, bickerings, and disappointments which like mosquitos about the light swarm in the immediate vicinity of the man who deals with important questions. In New York he was idolized throughout his whole career. The journals made so much of him that his fame reflected on his people, and although his public action was not always a pleasure to New Yorkers themselves they forgave him for the sake of his glory.

Pius IX had never held any but the most pleasant relations with the diocese, thanking Dr. Hughes for his splendid service, making Dr. McCloskey a cardinal, ever smiling and blessing his faithful admirers here. The relations of Pope Leo with the diocese were not always serene. Occasionally he disciplined his admirers, or took the opposite policy to their wishes. It is, therefore, to his greater credit that he never lost their warm regard, even when he sharply differed from them. He irritated the Irish sympathizers by his attitude towards the Parnellite party. Cardinal Simeoni had small regard for the tactics of that party, and gradually hemmed them in with various restrictions. In particular, the Land League of Michael Davitt and William O'Brien earned his hostility, and its ramifications in the United States caused him alarm; and as it seemed to favor socialistic doctrines on land tenure this fact afforded a favorable opportunity for official interference. The great success of Parnell had warned the English Government that Irish disaffection had secured its first great leader since O'Connell, and that great events were pending. Its agents swarmed in Rome, using the whole force of English diplomacy to secure a papal condemnation of the Parnell movement; for the unscrupulous ministry knew that such a condemnation, even if it did not disrupt, would certainly divide the Irish party and bring its efforts to nothing.

The affair was watched from New York with great solicitude. When Michael Davitt on the stage of Cooper Union, openly and bitterly charged Cardinal Simeoni with hostility to the Irish cause, all felt that a momentous crisis had come in the relations of Ireland with the Holy See. On this occasion the Irish bishops did not sit down quietly and allow the case to go by default, although they came near making the blunder. They spoke out with sufficient emphasis to save the day. Pope Leo took the affair out of the hands of Cardinal Simeoni and settled it himself. Some things were condemned, but the main question, the right of the Irish to carry on a proper political agitation, was approved, the Land League stood, and the influence of Dublin Castle in the hierarchy was utterly destroyed by the appointment of a Nationalist to the See of Dublin. The strife and intrigue naturally affected the United States, and showed itself with emphasis in the case of Dr. McGlynn. Cardinal Simeoni early found fault with his speeches on the land question, which might never have received notice but for their connection with the Irish difficulties.

Finally, as in the Irish affair, the Pope had to take the matter into his own hands. Cardinal Rampolla had succeeded as Secretary of State, and Archbishop Satolli was commissioned to arrange and close the McGlynn incident. He did so very thoroughly, but with as much disappointment on one side as there was joy upon the other. The restoration of the excommunicated priest, and the settlement of the Irish disputes, relieved the strain upon the feelings of the people with regard to Pope Leo, and restored to him what popularity and confidence he had lost. Enthusiasm mounted again when the question of the Knights of Labor came up for discussion. This organization acquired such power as to cause employers uneasiness and alarm. It was the first of the great labor unions to shake the confidence of capitalists in their own power. Its methods were bitterly discussed, and as many Catholics belonged to it, and at one time a Catholic was its chief officer, the timorous began to besiege the Propaganda with complaints and questions about it. The Church authorities asked from Cardinal Gibbons a careful report of the society and its doings, and he gave it with fine appreciation of the conditions. Cautious Quebec had already condemned the

Knights through its Cardinal Taschereau, an incident which brought about a delicate situation. The *New York Herald* with questionable enterprise got by hook or crook a copy of Cardinal Gibbons' report from some Vatican official, and printed it entire. His Eminence of Baltimore took the opposite view to that of Cardinal Taschereau. He advised the Pope to avoid dealing with the question of the Knights of Labor, to let it alone, both on the grounds of expediency and because the organization had so far acted within its rights and the law. The advice was followed by the Pope. Nothing further was said of the Knights of Labor, and the organization, recovering within a few years from the attacks of the New York Central Railroad and other employers, prospered.

Later, came the famous encyclical letter of the Pope on the condition of the working class. New York had become the center of unionism, with keen interest for labor questions. It had been said of the excommunication of Dr. McGlynn that the Pope by that act had struck a blow at the labor cause. In his encyclical he rendered that cause immense service. For weeks before the document appeared the journals were advertising its advent, and speculating as to its substance. Expectation looked for a celestial solution of the problem raised by modern industrialism, and the letter was eagerly read. There followed a sense of disappointment, because the expected solution was not contained in it, and the editorial comments of the time were slightly scornful. In the dream of getting heavenly light or the light of genius on the vexed question the clever people missed the essential value of the document, while the common mind instinctively found it at the first reading. "The Pope says the workingman is oppressed, and that we ought to have better wages," one worker said to another after getting through the letter. "I knew that before," said the other with enthusiasm, "but now I'm sure of it." The general bad condition of the workers all over the world was known to the rulers, but not one among them had ventured to say so, to deplore the common misery, to rebuke its authors, and to suggest improvement. Pope Leo did all this in vigorous language, reminding employers of their duties towards their workmen, of the sanctity of labor, of its right to something more than the minimun wage, of its economic necessity, and of its present wretched condition. His letter called public attention to the evil, and it heartened and supported the advocates of reform, besides authorizing them to speak and act on the lines laid down in the letter. Pope Leo had now reached such a point of popularity with mankind that his every utterance caused something like a sensation.

Still, the questions that came up for settlement were no longer doubts to be solved, but subjects over which men had previously fought bitterly in secret; and the adjudication of the Pope left either faction in sorrow. The Cahensly question was of that nature. It had ardent advocates and antagonists. Documents of all kinds were laid before Cardinal Rampolla, but the most powerful perhaps was an album of clippings from the leading journals of America, expressing the strongest disapprobation of the Cahensly movement. Archbishop Corrigan had taken a prominent share in defeating its aims, and had forwarded to Rome his portion of fact and argument. The Pope decided that Cahensly should keep out of American ecclesiastical affairs, that his memorial on them should not be printed at the press of Propaganda, and that further agitation of methods should cease. The decision caused much sadness to the defeated parties, and lowered the Pope very much in their esteem. With the Americanizing party, as they were often called, the Pope became another

Daniel come to judgment. In fact the happy day had passed when a Papal judgment could satisfy all parties in an American controversy.

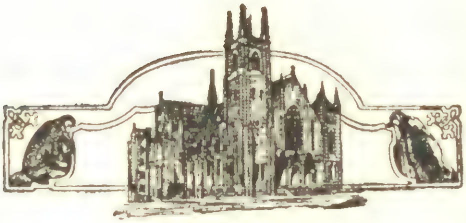
The founding of a great university seemed at first sight a scheme which would unite all classes and suppress for the moment all differences in order to secure the blessing. Such an institution had been in the mind of Bishop Spalding for many years, and the money donated by Miss Gwendoline Caldwell had made it possible. Pope Leo interested himself in the scheme, and the first buildings were opened in 1889 under the rectorship of Bishop Keane, in the city of Washington. Dissensions began early. New York cherished a feeling that the university should have been located in or near the great metropolis; the Jesuits felt aggrieved that a rival to Georgetown should be set up so near; the advocates of quick condemnation for such societies as the Knights of Labor, and the vanquished supporters of Cahensly, refused to act with Cardinal Gibbons; Archbishop Corrigan grew very cold when Dr. Bouquillon entered the lists against him on compromise schools; and he supported another professor, Monsignor Schroeder, in his differences with the university authorities. Pope Leo felt very much aggrieved towards New York about his university. Its foundation had been hailed by the country as another glory for his reign, but many of his bishops held coldly aloof from the enterprise.

In giving a decision on the question of the compromise school Pope Leo decided against the contentions of Archbishop Corrigan. The legal terms of the Pope's decision were that the custom of establishing compromise schools is hereby tolerated. With the clergy, who favored the Church school and no other, the regard for Pope Leo declined; they maintained that his decision flouted their long and bitter struggle for the pure Catholic school, and that they might as well give up the work. The more practical hailed the decision as a valuable addition to the educational programme, which would not injure the church school but aid it greatly. When Delegate Satolli mapped out the future position of the Church in America on education in the fall of 1893, in the meeting of the Archbishops at the house of Dr. Corrigan, the depression of one party and the elation of the other increased. The larger section of New York felt that the greatness of Pope Leo XIII had passed its meridian and was hastening to its decline. At this writing the men who cherished such feelings must smile at their own attitude. The educational scheme has gone on as before, only with greater enthusiasm, and the cry for justice, that is for state aid, goes up as loudly from the conservatives as ever it did from the liberals.

The sending of a Delegate Apostolic to the United States had long been the desire of the Popes, who from time to time despatched special envoys for particular business, but could not get the Federal Government to accept a nuncio, or the American bishops to accept a resident delegate. How the resolution was finally taken, and Archbishop Satolli appointed to the position, are matters that belong to a later day and the general history of the Church in America. All that is necessary to mention here is the manner of the Delegate's reception in New York. Archbishop Satolli came ostensibly as the papal representative at the World's Fair in Chicago, but it was known to many, though doubted by all others, that after his mission to Chicago had ended he would become the Delegate Apostolic, would close the education question, and would also settle the status of Dr. McGlynn. By various mischances his reception in New York appeared to be of the very coldest description. The journals became feverish in their reports. Sensational stories of bitter differences between the Delegate and the Archbishop were told in whole columns. The single kernel of fact was that Archbishop Satolli felt displeased with his reception and wrote to Pope Leo about it, who took it badly that his representative should have been coldly treated in the most important See of the country. The incident closed with a formal reconciliation in 1893, and from that time matters went smoothly until the death of the Pope.

The situation did not improve with the letter which His Holiness wrote in 1899 on the subject of Americanism. It was received with as much delight in one quarter as it was with bitterness in another. Time alone can deal with this letter and its theme, as both are still too near and their details too delicate for rude contemptorary historians to handle. It was reported on the best authority that the leading prelates of the country, replying to the letter with thanks for the Holy Father's solicitous care of the Church in America, expressed their surprise at learning for the first time that such a heresy as Americanism existed in this favored land. As many other prelates thanked His Holiness for nipping in the bud a weed that might have grown to frightful proportions, an imaginative person can picture for himself the Pope's expression on reading the letters of both parties. Somewhat later, as if desiring to smooth away the feelings aroused by his letter, His Holiness wrote a second, felicitating the American hierarchy on their happy condition, their freedom from government interference, the absence of discord and dissension; and as he did not allude to the main topic of the former epistle, not a few concluded that the mirage of a new heresy had faded.

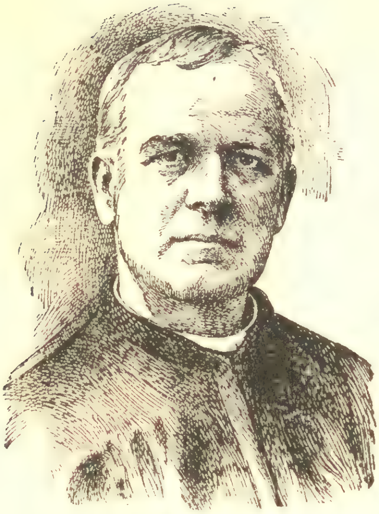
Upon all feeling and discussion the news of his death descended like water on flame in the summer of 1903. There was but one voice then concerning him. A really great Pontiff had passed away. His relations to the Church in America had been the most intimate and effective of any pope's. He had been the first to perceive the meaning of the Republic in history, and to appreciate it; the first to feel the importance of the Church's peculiar and happy condition here, and to study how to help on its mission. As the years have passed most of his measures have shown themselves wise and suitable to our growth, although many may think otherwise. He evidently accepted the fact of Democracy as a coming power, and recognized the inevitable social changes, the uplifting of the laborer, that must accompany them. For American Catholics his reign was a special delight, because its glory reflected on them and immensely strengthened their place in the United States.



Holy Name Church

CHAPTER XXXV

THE CATHOLIC PRESS


Dr. Henry Brann

FOR the first ten years of Dr. Corrigan's time the Catholic press suffered a severe decline in value and importance, and until the beginning of the next century its character and influence had a ragged appearance, although the book-trade itself had increased in bulk if not in quality. No doubt the causes were various. The most evident were the wonderful popularity of the secular press and the mediocrity of the Catholic publishers, among whom the good ones died and the living turned to pure commercialism. The result of the former was increasing indifference of Catholics to Catholic journalism and literature. Satisfied and diverted by the secular press the majority forgot even the need of voicing Catholic feeling and thought in books and journals; in fact when the matter was brought before them they opposed it, as they often opposed Catholic colleges and universities; thinking them quite unnecessary while the secular institutions remained numerous. The editors of Catholic papers made a bare living, and Catholic writers without encouragement, either took up secular work or produced the slightest and rarest material. The publishers, mostly settled in the vicinity of Barclay Street, carried on their business with as little sentiment as dealers in groceries, looking only and always for the profitable return. As they are the middlemen between the writers and the public, it is their special duty to find a public and their special glory to introduce clever writers. In the early days this duty was excellently performed by such houses as the Sadliers. Within a decade or two the power to find either authors or public vanished from the Catholic publishers. The old and experienced men went out of business, well known journals died, and for a time the Catholic press in New York was the feeblest of any on the continent.

The *Tablet* died some date after 1890, a journal which Brownson had edited for a short time, and which had given to us the charming stories and translations of the indefatigable Mrs. James Sadlier. They may number one hundred volumes, and still entertain the present generation as once they did their fathers and grandfathers. The publishing house of Patrick Valentine Hickey failed and disappeared in 1895, the death of its enterprising founder having left no capable manager for its continuance. Hickey was a journalist of ideas and capacity for administration. He founded the *Catholic Review* in 1872, followed it up with the *Catholic American*, a dollar weekly, and that, with *The Illustrated American;* he also established the Vatican library of cheap useful publications, and the *Holy Family* magazine; and he was making preparations for the great ambition of his life, a Catholic daily paper, when he died in the flower of his maturity. So promising a plant in ordinary commercial life would not have been allowed to perish. Its death proved the lack of interest taken by Catholics even in a profitable press enterprise. The *Freeman's Journal*, at the death of Editor McMaster, passed into the hands of the Ford family, and under its new proprietors the paper remained a model of decorum, well printed, edited by the clever and capable Father Louis Lambert, famous for his refutation and riddling of the incompetent Ingersoll. The *Irish World* itself, having recovered from a passing mania to set everything right in the Church, did the Irish national cause immense service by its healthful candor and fiery language.

William O'Brien managed to keep his weekly, the *Sunday Union*, comfortably afloat on the tide, but its influence remained purely personal, like nearly all the Catholic journals a one-man paper. Herman Ridder established a German weekly and the *Catholic American News* in 1887, both doing good service in their own way. For a time John Gilmary Shea was the editor of the *News*. Dr. Michael J. Walsh for many years struggled manfully with two journals, *The Sunday Democrat* and *The Catholic Herald*, but finally retired from the vain contest and the papers passed into other hands. In the city of Yonkers, Rev. Henry Xavier founded a weekly journal, called the *Home Journal and News*, which was run on the usual lines. All these weeklies employed but one or two paid editors, at the very lowest salaries; their aggregate of diocesan and general Church news was discounted by the secular press long before their issues appeared on the news stands; their pages were filled with clippings or with patent stuff, both poorly selected, and their press-work for the most part did not appeal to good taste. As they could not afford to pay contributors anything, they had no share in the encouragement of capable writers; and they labored on without change or improvement for years, until death removed an editor, or claimed the journal itself. Their one value, not at all unimportant, was in keeping alive the idea of a Catholic press. At the present writing all the New York weeklies are at a standstill as far as progress is concerned.

The monthly reviews showed far more enterprise. *The Catholic World* kept to its work, and with thirty years to its credit, adopted a new policy in 1895, by becoming a popular magazine, that is, instead of the heavy articles on the most important questions of the time, it introduced stories and poetry, literary essays and book reviews, and treated serious questions more with the view of instructing the multitude than of exhausting the subject. It had the honor of introducing to the public many of the best writers of the day, paid for their work what it was able, encouraged them and helped to place them in the literary world. The Paulists undertook their own publishing, sent out in a short time a score of most useful missionary books, like Father Young's "Protestant and Catholic Countries Compared," and Father Conway's "Question Box," and produced regularly *The Missionary*, a review, and a child's paper for the catechism school. Their aim being to distribute the printed gospel as widely as possible rather than to make large profits, they succeeded in doing some remarkable work. The Dominican Order founded a monthly magazine called *The Rosary* in charge of Rev. Father O'Neill, and the periodical was having some success when it was removed from New York to the West and ceased to be an Eastern publication. The Jesuit Society founded a publishing department in the city in 1895, which made rapid strides in usefulness and efficiency. They had been publishing a magazine for the League of the Sacred Heart, known as *The Messenger of the Sacred Heart*, edited in very good local style, and limited as to influence to its own society. Out of this grew a larger idea, the publication of a review on the finest lines, called *The Messenger*, which to-day holds a high rank in the literary world by its tone and its editing. It is a high class review, keeping a style that places it within reach of the average careful reader; dealing with literature, art, current world-politics as affecting the Church, and general questions, and providing a remarkably illuminating review of the world's chief doings in its chronicle. It promises to be a widely read and very efficient organ, if it continues to develop on its present lines.

The professors of Dunwoodie Seminary, under the direction of Dr. Driscoll, the president, brought out in 1905 *The New York Review*, a publication appearing every two months, devoted to the discussion of the very highest subjects in Catholic life. The first number showed by the character of the writers, the choice of topics, and the method of presentation, the scope of the field which the editors hope to fill. The Benzigers brought out a monthly magazine for the general public called by their own name, which supplied light reading to Catholics at the popular price of one dollar a year, and helped to bring the younger writers before the public. In fact the monthly magazines and reviews not only showed spirit and invention, but did the diocese credit by their form and value, while the weeklies shuffled along without display of talent or enterprise, outside the editorial columns. The blame may be laid on all parties, although the weight of it must rest on the publishers. The Benzigers established a house of publications which certainly merited praise for its industry, for the variety of its books, for its careful editing, and reasonable prices. It even attempted to build up an American authorship, introducing a group of writers to the public — novelists, writers for children, and essayists; and it brought out many English books of considerable value. It was never able to secure general patronage for these enterprises, and authors received hardly enough for their work to compensate for the single item of time, leaving aside artistic merit.

Other publishing houses took pride in the work of securing and reprinting every book that had graced the shelves of Catholic booksellers from the days of Henry Carey. This policy had the merit of keeping alive books that otherwise would have perished; and had the editing of the books been better done, Catholic authors would have enjoyed a longer existence than even the popular favorites of the secular field. From too many books the names of the authors were omitted, no effort was made to discover these forgotten names, and admirable books, like the historical romances of William MacCabe, well known in Dublin forty years ago, went forth without the just tribute of the dead author's name on the title-page.

The custom of giving books as rewards of merits in the church schools at the close of each year developed a specialty in the book business. These premium books were printed at a very low price, and often were brought out with scant regard to good taste or good book-making. It is a question yet whether they have not done harm. However, on the ground that good reading is better than none, the premium book may be allowed to pass. It may help pave the way to better things.

The famous society of Catholic publications, for which Father Hecker got approval from Councils and synods, after some changes and vicissitudes, passed away with the death of Mr. Lawrence Kehoe, its last proprietor, in 1892, although the business itself continued for some time longer. It had an enviable history for the character of its books, its treatment of authors, its honorable methods and high standards. It was unfortunate that its existence depended on the life of one man. Its publications were divided among other houses, and a good number went to The Christian Press Association, an organization founded by Rev. J. L. Meagher for the purpose of reviving and reinvigorating the Catholic publishing business, a purpose which the association has not yet achieved, but is laboring to fulfil.

The old house of the famous Sadliers still carries on what remains of its former business, but not with the old-time success; the same may be said of the house of O'Shea, who in his time attempted some striking enterprises; and all the successors and imitators of these, smaller houses or of limited activity, tread the path of hopeless routine without originality and with little merit.

With few exceptions the writers of the period were not eminent. They deserved eminence. In ordinary circumstances, with good business men for publishers and an interested public, their work would have won great success. Some of them had the ear of the general public. Father Hecker did not write a great deal, but his books and his short articles had vogue until his death in 1888. Father Hewitt wrote much more, and had a good audience. The Jesuit Thebaud made one remarkable success in a work on the "Irish in America," his stories not being so good. Father Louis Jouin and Father Nicholas Russo were the authors of fine college text-books on philosophy and religion. John Gilmary Shea completed his history of the Catholic Church in the United States up to 1867, and brought it out in four volumes before his death in 1894. It was more a chronicle than a history in the modern sense of history, but simply invaluable in its record of events, personages, movements, and dates. He contributed some volumes of monographs to the reviews, which have not yet been put into accessible form. A writer on popular and useful topics was Dr. John O'Kane Murray, who published several books on Church history and clerical personages. A distinguished convert of the period, George Parsons Lathrop, was an intimate member of the American literary set, produced some novels and poetry, but died too soon after his conversion to do Catholic work. By far the most cultured and effective writer of the time was Brother Azarias, a member of the teaching community of the

Christian Brothers, who accomplished the somewhat difficult feat of presenting Catholic thought and feeling in a fashion that won general attention and praise.

His death in 1893 at the early age of forty-seven was a real calamity to the country as well as the diocese. His philosophical and pedagogical essays had attracted the attention of the students who had just set going the new educational movement in this country. He brought to task the careless pedagogical writers of the time for their blunders and their prejudices, and proved them unworthy of confidence. His monographs on the monastic schools of the Middle Ages surprised by their facts and by their erudition. His study of Aristotle delighted the philosophers, and the literary power and grace of his book, "Phases of Thought and Criticism," caught the lovers of pure literature. Besides being a student and a successful teacher, he had the constructive power which appeared in such a book as his "Philosophy of Literature." Another decade would have made him easily the most eminent writer of the day, had his life been spared to publish the mass of material gathered in twenty years of study. As it is, his eight volumes remain the best example of the work of Catholic authors in that day, excepting only the master Brownson.

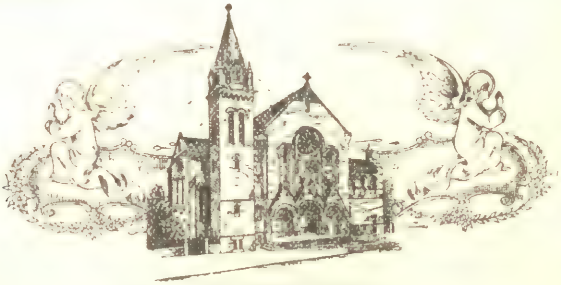
William Seton wrote cleverly up to the year of his death, 1905, sending out popular science articles and creditable novels; Dr. John A. Mooney wrote fine contributions to the reviews up to his death in 1903; Dr. Reuben Parsons continued the publication of his studies in Church history, and remained almost our only historian; Dr. Henry A. Brann, who could have achieved eminence as an author had he not preferred the care of souls, employed his leisure in contributing to the reviews and wrote a sympathetic biography of Archbishop Hughes; and Dr. Charles Herbermann edited the productions of the Catholic Historical

Society in excellent style. Among the younger writers Marion Crawford, the novelist, easily held the first place by his popularity, if not by real power. He reached his greatest strength in a novel of Italian life, "Sarracinesca," which proved to be the limit of his artistic development. His books were intended for the general public, had no special Catholic tone, and in fact gave offence to Catholic taste in some instances, but his grip on public attention continued almost without abatement for two decades.

Agnes and Anna Sadlier, members of the famous family, kept up the traditions of the house by sending forth novels and translations of interest and merit. Mrs. Elisabeth Gilbert Martin, in two or three novels and many critical articles, showed the possession of unusual literary powers. Marion Ames Taggart, Marion Brunowe and Christine Faber wrote numerous fine novels and tales. By an incursion into the romantic history of the French colonists of Quebec, Mary Catherine Crowley discovered her own fine qualities as a story teller, won popularity by three good novels of the North, and secured a safe position as a novelist with an income. Seumas McManus, a young Irish writer of pathetic verse and whimsical folk-stories, received a hearty welcome from New York and its editors for his originality, and wrote several interesting volumes.

The novels of the Polish writer, Hendryk Sienkiewicz, appeared during this period and had an immense influence for good on non-Catholic public opinion. No native books enjoyed their popularity, and none approached their genius. The greatest events of the period, however, although occurring outside New York, were the publication of the works of Brownson in twenty volumes by his son, Henry F. Brownson, and later by the same writer in three volumes a life of the great reviewer. The candor of the biography was refreshing as well as illuminating.

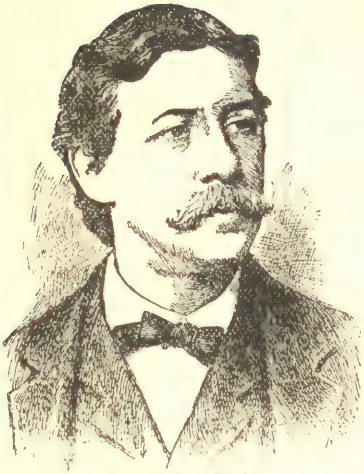
This chapter might close profitably with this great event, but that the maker of history added this day an incident which may have an important bearing on the future of journalism and literature in the city and perhaps in the land. A young journalist of reputation succeeded in founding a Catholic daily paper, an almost impossible feat in New York, owing to the peculiar conditions of metropolitan journalism. Men had dreamed of the enterprise and prayed for it, but the amount of money and luck required daunted the financiers. By chance the *Daily News* came into the market, an arrangement between its owner, Mr. Frank Munsey and its editor, Mr. Thomas C. Quinn, placed it absolutely in the latter's control in the year 1904, and after a year's experimenting it was pronounced by the experts a safely established and financially valuable newspaper property. What in ordinary circumstances would have cost thousands to establish, if it could have been done at all, has been done by the simple and natural process of planting a castaway root in its proper soil, cultivating it with care and judgment for one year, and proving to the interested that it would live and make money, and was therefore worth investment. This incident occurred when the Catholic press had taken the upward curve towards something worth while. Time only will tell its final success, but even the happening of it is enough to give us hope of the slowly brightening future.



Holy Rosary Church

CHAPTER XXXVI

FRIENDS AND ENEMIES



Augustine Daly

THE progress of the Church in New York in the last quarter of the century won for it strong friends and strengthened the attacks of its enemies. The fine character and prudent behavior of the Cardinal and Dr. Corrigan, the increasing efficiency of the clergy, the political and commercial power of the people, the noble churches and charities, the devotion of the Catholic body to the Republic and their opposition to Socialism, their fidelity to the faith and strong fight against the advancing agnosticism, the building up of a school system on the religious principle, all had a marked effect on the leading men of the time, who were no longer afraid to express admiration for an institution that promised strong support for the nation in the coming hours of trial and storm. A change had come over popular feeling towards all religion. The number of the indifferent had so increased as to give color to the theory that Protestantism as a religion had lost its hold upon the multitude. A favorite opinion held one sect as good as another, and the Catholic Church was ranked as a sect and received the benefit of the popular regard.

It was conceded on all sides that the religious sects should be treated fairly and all alike. As far as they could detach themselves from traditional sympathies, the indifferentists regarded the Church without prejudice. The press helped along this feeling as far as it could, bound as it was by its own traditions and prejudices. The *Sun* took the attitude of fairness towards all the sects, and calmly discussed them and their critical moments from the viewpoint of inexorable logic. Catholics patronized it because it treated their religion with fairness, though not always with patience. Horace Greeley in *The Tribune* adopted a like attitude. George Jones of *The Times* felt like doing the same, but some demon within kept him anchored to the old spiteful unfairness. It became possible to elect a Catholic mayor in New York, and to put Catholic candidates on the state tickets, without worrying about their faith. At the last, political leaders found it advantageous to seek out Catholics for certain campaigns. The party of municipal reform in New York City had to adopt that method or lose all opportunity. Catholics had invaded every department of life and had secured eminence and power; in the most exclusive society, in all the professions, in every form of business, in politics, in the army and navy, in journalism and letters, in art and education, they had to be reckoned with.

Between the change in popular feeling and the rise of the laity the way for the convert became a little smoother. The humbler sort had no difficulty at all, suffered no evil consequences, since Protestantism had deserted them, and, therefore, entered the Church in considerable numbers, particularly after the apostolate to non-Catholics had been fairly established by Father Elliott. The more eminent people had usually rather a difficult time giving up their former faith and getting into the one fold. Very often the change of faith meant the surrender of old friends and dear associations. Protestant sentiment could endure almost any religion except the Catholic, which implied alliance with a very low social element and the adoption of idolatry. The more intelligent the people the more detestable and impossible for them was Rome; even Buddhism and Spiritism were not so hateful, but only absurd. Thus deeply had the Protestant tradition of false witness against the Church bitten into their souls. The moment that tradition fell under suspicion in a single mind it went to pieces, not always because the contention of Protestantism itself appeared unsound, but rather because it had been caught slandering and lying about the ancient Church. The Protestant writers of the first centuries had invented a monster which they called the Church of Rome. Honest inquiry proved that this monster was a chimaera, that the Church of Rome was not that thing, that at the worst the old Church was a remarkable human institution with all the faults and all the merits of the organization which had provoked the unwilling admiration of Macaulay and had outlived the strongest dynasties.

An examination of the typical conversions for the last century shows that the first step in each case was the discovery that the Protestant chimaera was not identical with the Church of Rome. The Methodist minister, who undertook to convert the Sulpicians of Montreal at one stroke, learned this with astonishment, and, from that starting-point, arrived at the Church. The famous Dodge family of Syracuse were deeply grieved when the first Catholic Church appeared in their vicinity, as if the idol Moloch had built a terrible shrine among them. They were astonished to learn from personal investigation that the Church of Rome was not the Protestant chimaera, had a history of which its members were not ashamed, and could prove its right to the title of the Church of Christ. Rev. James Kent Stone, afterwards Father Fidelis, smiled in pity at the general invitation of

Pius IX to all Christians to unite with the Church in submission and prayer, during the holding of the Vatican Council. What right had any pope to issue such an invitation? He was induced to examine the reasons which impelled the Pope to this act, with the result that Mr. Stone became a Catholic and a priest, and wrote his remarkable and fascinating book, "The Invitation Heeded."

Conversions became so numerous in the latter part of the century that they ceased to excite attention. They came from the most refined and most intellectual circles. Mrs. George Ripley was one of the earliest, wife of the famous writer and daughter of Francis Dana, of Boston, herself a writer of no mean powers. Laura Keene, the actress, in whose lap the head of President Lincoln rested after his mournful assassination, became a convert not long after. Mrs. Georgie Drew Barrymore, a member of the notable Drew family and a capable actress, entered the fold in 1880 or thereabouts, and brought up her three children in the faith. Not long ago another member of the same family, a young daughter of John Drew, followed her aunt's example. George Parsons Lathrop and his wife entered the Church together. He was a member of the American literary guild, which centres in the leading magazines, and produced before his early death some very good work; she was the daughter of Hawthorne, the novelist, and a clever writer, and afterwards took up the work of ministering to the poor suffering from cancer.

While this conversion of people, intimately connected with the modern development of New England thought and culture, made the world gasp a bit, the incident caused no profound disturbance as it might have done half a century earlier. George Bliss, who entered the fold in 1885, was one of the cleverest lawyers in New York, an aggressive and able man besides. His wife had become a Catholic some years previous, and to her prayers and influence he owed his first resolution to examine into religion in general and the Catholic faith in particular. William Hildreth Field and his wife became Catholics about the same time. The well-known recorder, Smyth, accepted the faith on his death-bed. All these men were successful lawyers, hard-headed men of affairs, with whom sentiment had not much to do, and their acceptance of the despised faith caused much wonderment.

Exclusive society was not proof against the spread of Catholicity, although its barriers were raised very high against all religions, but two or three. Mr. and Mrs. George Stanton Floyd-Jones, Delancey Kane, Mrs. Arnold, Sara Van Alen, and others of the old families, found their way to the faith at different times; and by marriage or other relationships Catholics gradually found their way into the most sacred intimacies of this exclusive social life, not without protest from the leaders, but in spite of it. The leaders could hardly be mollified by the fact that the admired aristocracy of Britain was largely Catholic, and that of the Latin countries almost entirely so. The man who did so much for Arctic exploration, Isaac Hayes, became a Catholic in his latter years; the noted portrait-painter, George Healy, and his wife, entered the fold together; a well-known scientist of the period was Sanderson Smith, also a convert; and a noted artist and decorator of the time, William Laurel Harris, not only became a Catholic, but set himself, in the ancient spirit, the task of reviving Christian art, and worked at the decoration of the Paulist Church as the old painters of the Middle Ages worked at the adornment of their grand cathedrals.

No conversions had such effect as the conversions of ministers. They were not many, although with the more cultivated clergy the Protestant chimaera had long been shattered, and the claims of Rome were considered as worthy of a hearing. Among the Episcopalians the High Church party had made such progress and attained such power as to make the Roman argument agreeable and plausible to numbers of Protestants; and its practices were so like the Catholic that the leaders could argue against entrance into the Roman fold on the ground that theirs had the whole body of Catholic doctrine and practice with unimportant exceptions.

Rev. Jesse Albert Locke was an assistant minister in Grace Church, and resigned a promising career for a humble place as a Catholic. He married afterwards into the famous Hecker family, and established at Hackensack, New Jersey, the Newman School for boys and young men; probably the only institution of its kind in the country for Catholic boys, in which they are prepared for college or business amid the surroundings of a refined home; and so good a work that it should be multiplied in every section of the country. For many years Dr. Da Costa was a prominent minister of the Episcopalian sect in New York, a notable contributor to the magazines on ecclesiastical subjects, a close observer of events, and very outspoken in his criticism of them. When he finally entered the Church, his conversion came as a surprise to his friends. In resigning from a comfortable parish, he had to earn his living by lecturing and writing. His wife died shortly after, and although old age had come, with poverty and infirm health, his energy and determination secured him the honor of ordination to the priesthood in Rome, 1903. He had the blessed privilege of saying Mass for many months, and died at St. Vincent's hospital after his return to America, somewhat over three score and ten in 1904.

The Jesuit, Dominican, Franciscan, and Paulist communities had among their members a number of former ministers, ardent and austere souls who sought the cloister from love of the mortified life. The latest convert from the Protestant ministry was Rev. Edward McPherson, who passed through Dunwoodie Seminary and became a priest of the diocese in 1905.

Alongside this favorable disposition towards the Church lived the ancient hatred and enmity, whose professors remained proof against the modern learning, which through historians and other impartial investigators had destroyed the chimaera. Maitland's "Dark Ages" and Von Ranke's "History of the Popes," with Macaulay's review had no more effect on them than Pastor and Janssens in our own times. The increasing fairness of the multitude merely filled them with regret for the good old times, the popular dislike of open persecution against any creed forced them to conceal persecution under various disguises. These were the people who used the common school and the state charities against the Catholic faith, all the while crying out that the schools and the charities should be unsectarian, that is, dominated by no sect, but inspired by abstract Lutheranism. They organized at one period (between 1880 and 1900) the American Protective Association, for the secret persecution of Catholics everywhere. Its vogue perished more quickly than its predecessors (Native-Americanism in 1844 and Knownothingism in 1855), because the people as well as the political leaders were determined that such methods should never again be tolerated in this country.

The scheme by which the old Protestantism carried on its campaign against the Church was founded in a show of patriotism. American institutions were threatened by the increase and the trickery of the subjects of the Pope; the comic papers caricatured Delegate Satolli climbing the dome of the Washington Capitol to replace the American by the papal flag. It was necessary therefore for the loyal, of every creed, even the Catholic, to fight the insidious schemes of a degraded priesthood against the liberties and the institutions of the Republic. In New York the machine for carrying on this hypocritical defence of our liberties was known as the Evangelical Alliance, which earned a quantity of its own peculiar glory by a long and bitter support of proselytizing in the State institutions, and by the printing of indecent slanders against the Church and its members in the city of New York.

The Freedom of Worship bill, introduced by the Catholic leaders into the legislature, to secure for the Catholic inmates of State institutions the free exercise of their religion, the right to receive their priests, the use of the sacraments, the proper instruction in their religion, and the right to reject the ministrations of the sects, was fought by the Alliance with every weapon, honorable and dishonorable, lie and truth, slander and praise, that the best legal talent and the most unscrupulous bigotry could devise for ten years. It required extraordinary labor to get the bill passed in 1887.

The most curious example of this bigotry occurred in connection with the building of a chapel for the use of the officers, cadets, soldiers, and employees of the military academy at West Point. For many years, the Catholics at this post held divine service in an old building badly situated in a hollow among the outbuildings. By the courtesy of the superintendent a plot was offered to the pastor, Monsignor O'Keefe, at one corner of the parade ground. When he sought the proper authorization from the War Department, the President was deluged with letters of protest from the bigots of the country, who were quite willing to benefit by the services of Catholic soldiers, but bitterly opposed to the erection of a chapel for them. In reply to the protests, President

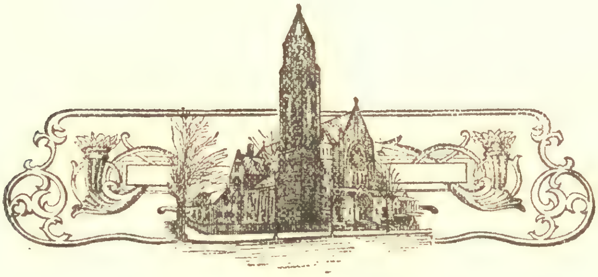
McKinley affected to discover that the War Department had not the power to grant the authorization, which made it necessary for Monsignor O'Keefe to secure from Congress an enabling act. Every possible effort was employed to prevent the passage of the act. The bigots were finally defeated, the President signed the act, Monsignor O'Keefe collected from generous Catholics the twenty-five thousand dollars required for the chapel, and a remarkably handsome structure of stone, in modern style, was erected just above the parade ground, on a plot which commands a magnificent view of the Hudson at the north entrance to the Highlands.

The next invention adopted by the supporters of persecution was known as the National League for the Protection of American Institutions; its most burning mouthpiece was Rev. James M. King, a minister of the cast-iron type, for whom modern history did not exist, who raged about the state like John Knox in Scotland, furious against the Catholic faith. The league demonstrated to its own satisfaction that the Catholic bishops sought the destruction of the common school system, and also the union of church and state. It went about the various State legislatures to get appropriate legislation passed, and in particular prepared amendments for constitutional conventions, which would shut off state money from Catholic institutions of any kind. Its greatest struggle and heaviest defeat occurred in the New York constitutional convention of 1894. It proposed an amendment aimed at the charity system of New York City, which paid private institutions for public service at a low rate, thereby encouraging private effort and saving the city considerable expense. The elections of 1892 had proved unexpectedly disastrous to the Democrats, and had returned as delegates to the constitutional convention a Republican majority, responsive to the schemes of

Rev. James M. King, and supposedly indifferent and hostile to the rights and privileges of Catholic citizens. The National League for the Protection of American Institutions prepared itself for a tremendous onslaught on the New York charity system, and an easy victory over the papal forces. Rev. Mr. King led the array; he was opposed by a distinguished lawyer and convert, George Bliss; the committee had for chairman a notable lawyer of Jewish blood, Edward Lauterbach; the convention was presided over by the most eminent lawyer of his day, Joseph Choate, coming candidate for the governorship, and afterwards minister to England.

Rev. Mr. King made the opening address in behalf of the amendment suggested, formulated and supported by the society, which defended the public school and the public treasury from the assaults of the Catholic Church; he was seconded by an able lawyer and littérateur, William Allen Butler, by Bishop Doane of Albany, and a notable anti-Catholic of the period, General Thomas J. Morgan. The defence presented their case, as to its merits, through Myers Stern and George Bliss, as to its essence and sentiment, through Frederic Coudert. President Choate attended the speech of Coudert, which was a model of elegant humor and courteous analysis. The three lawyers made clear to the committee the animus of Rev. Mr. King and his associates: the desire to injure the Catholic Church on the plea of defending national institutions which needed no defence. The most telling speech of the hearing, however, came from the Hon. Elbridge Gerry, of New York, executive head of the Society for the Prevention of Cruelty to Children, and advocate of the charity system of the metropolis. He appeared in defence of that system, which the proposed amendment would destroy. With an English as perfect and an irony as delicate as Mr. Coudert himself could command, Mr. Gerry presented a complete and flawless argument against the amendment on unusual lines. Mr. Gerry's speech had a tremendous effect.

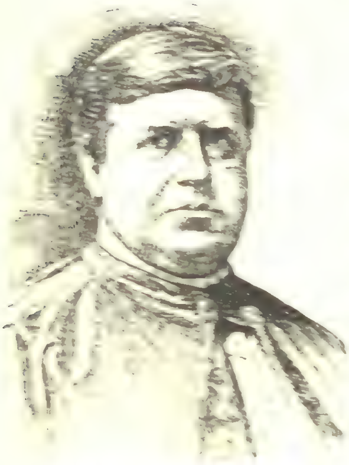
When the final vote of the convention was taken the King amendment was rejected, and the National League had to console itself with an amendment that shut off state aid to church schools for twenty years. With that achievement the League withdrew from public notice. For the past ten years there has been comparative peace, during which time the historians have been hard at work smashing the chimaera and baring to the public eye the noble outlines of the Catholic Church in past ages.



Immaculate Conception, Yonkers

CHAPTER XXXVII

THE CASE OF DR. EDWARD McGLYNN



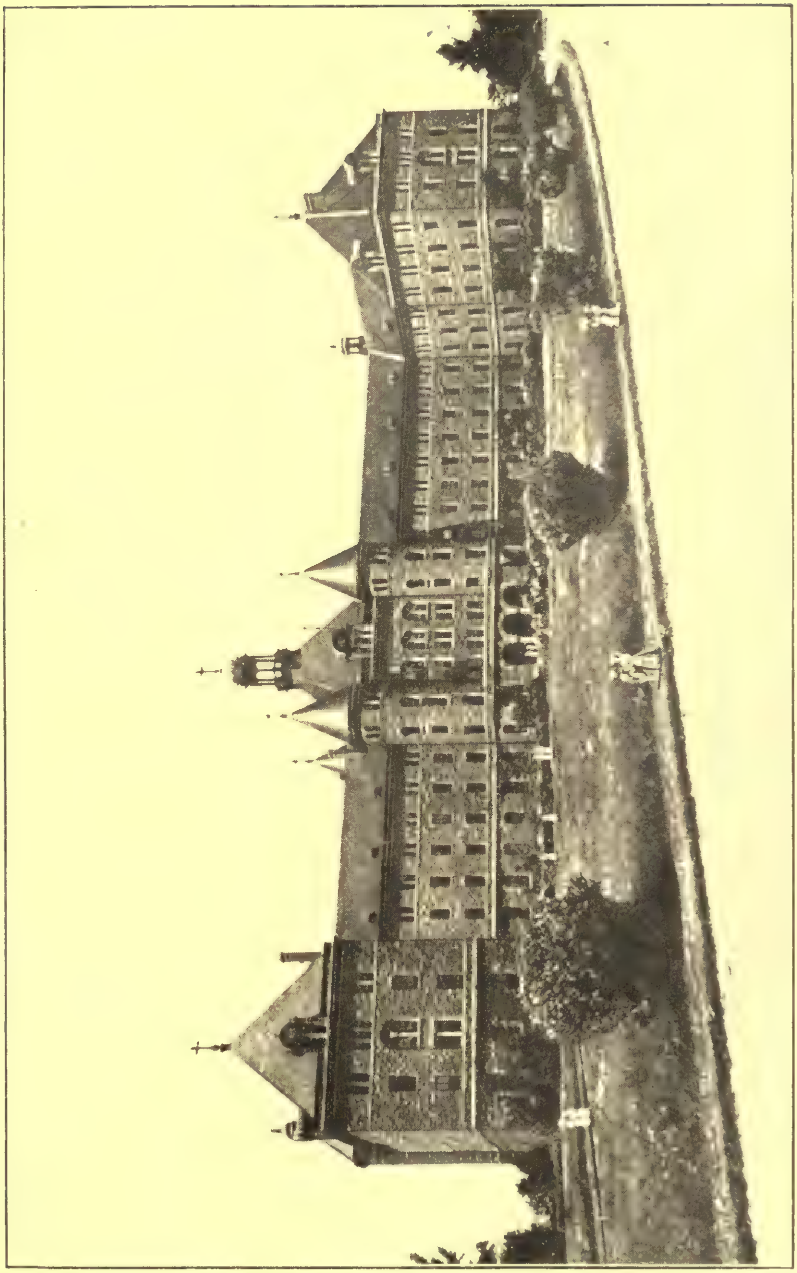
Monsignor [illegible]

THE case of Dr. Edward McGlynn opened in 1886, one year after Dr. Corrigan had entered upon his duties of administration. To regard him through the colored glasses of the McGlynn affair, which affected in one way or another every year of his administration, would give a false view of him; and to study Dr. McGlynn himself merely through the various phases of his tragic difference with superiors from 1886 to 1892 would give a false view of that remarkable priest. Prelate and priest were good men, true priests, of more than average ability, representative, sympathetic, and emotional.

It was most strange that any set of circumstances should have placed these two noble priests in grave opposition, particularly when neither sought nor desired the contest. The initiative came from outside, from the Prefect of the Propaganda, Cardinal Simeoni.

In the month of August, 1882, Dr. Corrigan received from His Eminence a letter pointing out the fact that in his speeches on behalf of the Irish Land League, Dr. McGlynn had defended propositions quite contrary to the teachings of the Church. The letter was laid before Cardinal McCloskey. Dr. McGlynn was

St. Joseph's Seminary, Dunwoodie



called upon to explain the character and quality of his utterances, he satisfied his superior that it was not his intention either to preach heresy or "to cut up Manhattan Island into little bits and give each of us a bit," as the Cardinal happily phrased it, and he promised to abstain from further Land League speeches. A report was made out accordingly and sent to Cardinal Simeoni. In September came a second letter from the Prefect of Propaganda, complaining that Dr. McGlynn had not kept his word about making speeches, and recommending that he be suspended at once, unless the Cardinal thought differently. Dr. McGlynn had to make another explanation as to his speeches, to the effect that he had kept his word by keeping free of the Land League, but had spoken in behalf of the starving people of one section of Ireland, and had severely arraigned the English government for its cruel tyrannies. He promised a second time to steer clear of offence.

In October, a third letter was received from the Prefect of Propaganda, expressing his joy at the vero proper spirit shown by Dr. McGlynn, and insinuating the propriety of a reparation as public as the offence which provoked it.

The fourth letter of Cardinal Simeoni arrived in May, 1883, in which it was pointed out that the priest had not kept his word as to maintaining silence on public questions, and the Cardinal was requested to put an end to his speeches at once. Evidently complaints from many sources were finding their way to Rome. At the kindly request of Cardinal McCloskey, for whom everyone had the greatest respect, Dr. McGlynn promised to be silent for a time, in order to please the exacting Prefect. In the fall of that year, Archbishop Corrigan visited Rome as the representative of the Cardinal, and got a most comprehensive instruction from Cardinal Simeoni with regard to Dr. McGlynn.

Nothing further occurred until the campaign of Mr. Henry George for mayor of New York, in the year 1886. Dr. McGlynn had taken meanwhile a deep interest in the land theory of Henry George, in his proposed single tax, and in the uplifting of the laborer.

Dr. McGlynn believed with many others that the election of Henry George to the mayoralty of New York would be a step forward in the labor movement, and he gave the aid of his great influence to elect him, spoke at meetings in his behalf, and on the day of the election rode about with him from poll to poll encouraging the voters. Mr. George was not elected. The share taken in the election by Dr. McGlynn displeased the clergy, as the tradition of keeping out of politics is as strong in America as is the opposite tradition in France, where bishops and priests are often found in the legislative chambers. It shocked Archbishop Corrigan.

In August of 1886 he wrote to Dr. McGlynn reminding him of his former promises to keep out of public movements and meetings, and requesting him to make no more speeches in the George campaign. Dr. McGlynn did not reply, but went on with his speeches, and on September 29, received a positive prohibition to attend a public meeting in Chickering Hall the following Friday; to which Dr. McGlynn replied that having agreed to speak he must attend the meeting, but would thenceforward observe the wish of the Archbishop to hold aloof. He was thereupon suspended for two weeks by the Archbishop, on October 2, although the suspension remained a secret from the public; and in that mournful condition Dr. McGlynn attended the famous Fifth Synod, whose fine decrees have been set forth in a previous chapter.

The first suspension was followed by a second in November, to continue until the first of January, a suspension provoked by a speech that criticised the Pope and repeated the now familiar doctrine of the injustice of private ownership of land.

Cardinal Simeoni, on December 4, summoned Dr. McGlynn to Rome, and on the 20th the priest replied by declining the invitation. On January 5, of the year 1887, the Archbishop suspended him for the third time, the suspension to remain in force until further notice from Cardinal Simeoni, and notified him at the same time that he was hereby removed from the charge of St. Stephen's parish, which was placed in the care of Rev. Arthur Donnelly. Dr. McGlynn withdrew from the parish residence and went to live with relatives in Harlem. On January 16, he received the second summons to Rome, but made no answer; the next day he received a summons from the Pope, but did not reply; on the 21st Cardinal Jacobini, the papal secretary of state, announced that the Pope had taken the case into his own hands, and a few days later, Archbishop Corrigan announced to the press that the affair was out of his hands and belonged henceforth to the Holy Father. This is the bare outline of events leading up to the excommunication which followed some months later. Meanwhile, the friends of Dr. McGlynn had flocked to his side with advice and persuasion, urging him to go to Rome in obedience to the Pope, to keep within the requirements of the law, and not imperil his case by illegal action. Deeply hurt, he resisted the importunities and advice of his friends. He declined to go to Rome as a suspended and disgraced priest, an attitude which he held until excommunication cut him off from the Church. The blow fell on July 3, the decree appearing in the public prints shortly afterward.

Clamor wore itself out after a time. The theories of Henry George remained theories, and, despite his brilliant books, were never translated into social or political action. It did not take long for the labor leaders and the Irish sympathizers to learn that Archbishop Corrigan had no feeling whatever against them, and that agitation must have some truer ground to continue. It died out. Pope Leo had done both the Irish cause and the labor movement full justice, as far as he was concerned. Dr. McGlynn soon stood alone, faithful to his original platform; that he had never taught heresy, and never intended to teach it.

A new personage now appeared on the scene, Archbishop Satolli, former professor in Rome, intimate friend of Leo XIII, and coming factor in the affairs of the Church in America. Cardinal Simeoni was dead, and Cardinal Rampolla had succeeded Cardinal Jacobini as secretary of state to the Pope. The friends of Dr. McGlynn, despite his unyielding attitude, had never ceased to importune Rome in his behalf. Through the kindly and large-hearted Bishop Moore of St. Augustine, many appeals were made in legal form for the re-opening of the case, and the officials were kept well provided with the original documents.

Archbishop Satolli was sent to the United States as the special delegate of the Pope to the opening of the Washington University and the centenary of the American hierarchy in 1889. The strong representations of Rev. C. G. O'Keefe, pastor of West Point and a supporter of Archbishop Satolli, had increased the interest of the papal envoy in the case of Dr. McGlynn, whom he made an effort to see during his visit, but failed through the absence of the priest on a lecturing tour. In the year 1892, Archbishop Satolli was appointed permanent delegate to the Church in the United States, and as a result of the efforts of Dr. McGlynn's friends, of his own personal interest, and of the tireless endeavors of Father O'Keefe, he came with instructions to end the McGlynn controversy with all possible speed. Dr. McGlynn was promptly invited to appear before the Delegate with a statement of his position. He made the statement through his legal representative, Dr. Burtsell, the pastor of Rondout. The main question touched upon his opinions about the tenure of land, in which he had been charged with heresy. The minor question concerned his obedience to the Pope and his Archbishop. As to the former, Dr. McGlynn made a statement in writing, which was submitted to four professors of the University and pronounced free from taint of error; as to the latter, Dr. McGlynn expressed perfect willingness to go to Rome and to obey the lawful authority of the Archbishop as soon as justice was done him. The statement of his land doctrines, submitted to the Delegate, is interesting as the essence of the teaching over which so much controversy had raged.

STATEMENT OF DR. McGLYNN

"All men are endowed by the law of nature with the right to life and to the pursuit of happiness, and therefore with the right to exert their energies upon those natural bounties without which labor or life is impossible. God has granted those natural bounties, that is to say, the earth, to mankind in general, so that no part of it has been assigned to anyone in particular, and so that the limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples.

"But it is a necessary part of the liberty and dignity of man that man should own himself, always, of course, with perfect subjection to the moral law. Therefore, beside the common right to natural bounties, there must be by the law of nature private property and dominion in the fruits of industry, or in what is produced by labor out of those natural bounties to which the individual may have legitimate access, that is, so far as he does not infringe the equal rights of others or the common rights.

"It is a chief function of civil government to maintain equally sacred these two natural rights. It is lawful and it is for the best interests of the individual and of the community and necessary for civilization, that there should be a division as to the use and an undisturbed, permanent, exclusive private possession of portions of the natural bounties, or of the land; in fact, such exclusive possession is necessary to the ownership, use, and enjoyment by the individual of the fruits and products of his industry.

"But the organized community, through civil government, must always maintain the dominion over those natural bounties, as distinct from the products of private industry and from that private possession of the land which is necessary for their enjoyment. The maintenance of this dominion over the natural bounties is a primary function and duty of the organized community, in order to maintain the equal right of all men to labor for their living and for the pursuit of happiness, and therefore their equal right of access directly or indirectly to natural bounties.

"The assertion of this dominion by civil government is especially necessary, because, with the very beginning of civil government and with the growth of civilization, there comes to the natural bounties, or the land, a peculiar and an increasing value distinct from and irrespective of the products of private industry existing therein. This value is not produced by the industry of the private possessor or proprietor, but is produced by the existence of the community and grows with the growth and the civilization of the community. It is, therefore, called the unearned increment.

"It is this unearned increment that in cities gives to lands without any improvements so great a value. This value represents and measures the advantages and opportunities produced by the community, and men, when not permitted to acquire the absolute dominion over such lands, will willingly pay the value of this unearned increment in the form of rents, just as men, when not permitted to own other men, will willingly pay wages for desired services.

"No sooner does the organized community, or state, arise, than it needs revenues. This need for revenues is small at first while population is sparse, industry rude, and the functions of the state few and simple; but with growth of population and advance of civilization the functions of the state increase and larger and larger revenues are needed. God is the author of society, and has pre-ordained civilization. The increasing need for public revenues with social advance being a natural God-ordained need, there must be a right way of raising them, some way that we can truly say is the way intended by God.

"It is clear that the right way of raising public revenues must accord with the moral law or the law of justice. It must not conflict with individual rights, it must find its means in common rights and common duties. By a beautiful providence, that may be truly called Divine, since it is founded upon the nature of things and the nature of man, of which God is the creator, a fund, constantly increasing with the capacities and needs of society, is produced by the very growth of society itself, namely, the rental value of the natural bounties of which society retains dominion.

"The justice and the duty of appropriating this fund to public uses is apparent, in that it takes nothing from the private property of individuals, except what they will pay willingly as an equivalent for a value produced by the community, and which they are permitted to enjoy. The fund thus created is clearly by the law of justice a public fund, not merely because the value is a growth that comes to the natural bounties which God gave to the community in the beginning, but also, and much more, because it is a value produced by the community itself, so that this rental belongs to the community by that best of titles, namely, producing, making, or creating.

"To permit any portion of this public property to go into private pockets, without a perfect equivalent being paid into the public treasury, would be an injustice to the whole community. Therefore, the whole rental fund should be appropriated to common or public uses. This rental tax will make compulsory the adequate utilization of natural bounties exactly in proportion to the growth of the community and of civilization, and will thus compel the possessors to employ labor, the demand for which will enable the laborer to obtain perfectly just wages.

"The rental tax fund growing by a natural law proportionately with the growth of civilization will thus be sufficient for public needs and capacities, and therefore all taxes upon industry and the products of industry may and should be abolished. While the tax on land values promotes industry, and therefore increases private wealth, taxes upon industry act like a fine or a punishment inflicted upon industry; they impede and restrain, and finally strangle it. In the desired condition of things land would be left in the private possession of individuals, with full liberty on their part to give, sell, or bequeath it, while the state would levy on it for public uses a tax that should equal the annual value of the land itself irrespective of the use made of it or the improvements on it.

"The only utility of private ownership and dominion of land, as distinguished from possession, is the evil utility of giving to the owners the power to reap where they have not sown, to take the products of the labor of others without giving them an equivalent — the power to impoverish and practically to reduce to a species of slavery the masses of men, who are compelled to pay to private owners the greater part of what they produce for permission to live and to labor in this world, when they would work upon the natural bounties for their own account, and the power, when men work for wages, to compel them to compete against one another for the opportunity to labor, and to compel them to consent to labor for the lowest possible wages — wages that are by no means the equivalent of the new value created by the work of the laborer, but are barely sufficient to maintain the laborer in a miserable existence, and even the power to deny to the laborer the opportunity to labor at all.

"This is an injustice against the equal right of all men to life and to the pursuit of happiness, a right based upon the brotherhood of man which is derived from the fatherhood of God. This is the injustice that we would abolish in order to abolish involuntary poverty. That the appropriation of the rental value of land to public uses in the form of a tax would abolish the injustice which has just been described, and thus abolish involuntary poverty, is clear: since in such case no one would hold lands except for use, and the masses of men, having free access to unoccupied lands, would be able to exert their labor directly upon natural bounties and to enjoy the full fruits and products of their labors, beginning to pay a portion of the fruits of their industry to the public treasury only when, with the growth of the community and the extension to them of the benefits of civilization, there would come to their lands a rental value distinct from the products of their industry, which value they would willingly pay, as the exact equivalent of the new advantages coming to them from the community.

"And again in such case men would not be compelled to work for employers for wages less than absolutely just wages, namely, the equivalent of the new value created by their labor; since men surely would not consent to work for unjust wages when they could obtain perfectly just wages by working for themselves; and, finally, since, when what belongs to the community shall have been given to the community, the only valuable things that men shall own as private property will be those things that have been produced by private industry, the boundless desires and capacities of civilized human nature for good things will always create a demand for these good things, namely, the products of labor — a demand always greater than the supply, and therefore for the labor that produces these good things there will always be a demand greater than the supply, and the laborer will be able to command perfectly just wages — which are a perfect equivalent in the product of some other person's labor for the new value which his own labor produces."

The document having been approved, Dr. McGlynn visited Archbishop Satolli, in Washington, was absolved from all censures, and made his public reparation in the form of a letter, addressed to the Delegate.

"MONSIGNOR: I am very happy to learn that it has been judged that there is nothing contrary to Catholic doctrine in the doctrine taught by me, as it was explained by me in the exposition of the same which I sent to Your Grace, and I rejoice that you are prepared to remove the ecclesiastical censures. I assure you that I have never said, and would never say consciously, a word contrary to the teachings of the Church and of the Apostolic See, to which teachings and notably to those contained in the Encyclical *Rerum Novarum* I give, and have ever given, a full adhesion. And if any word whatsoever may have escaped me, which might not seem entirely conformable to those teachings, I would like to recall it or to interpret it in a sense conformable to them. I have not consciously failed in the respect due to the authority of the Holy See. But whatsoever word may have escaped me not conformable to the respect due to it, I should be the first to regret it and to recall it. As to the journey to Rome, I will make it in three or four months, if the matter be not otherwise determined by the Holy Father. I am Your Grace's very obedient servant,

EDWARD McGLYNN.

December 23, 1892.

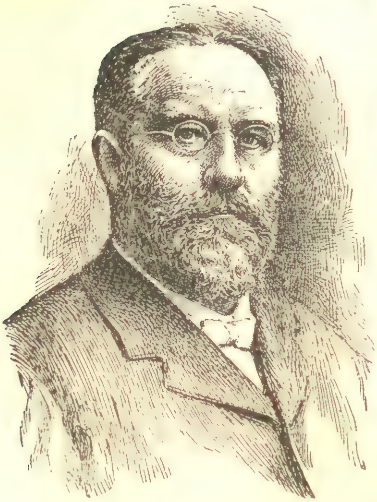
Thus ended the famous case, as far as the principal personages were concerned. Dr. McGlynn appeared in public before his admiring friends and supporters at Cooper Union, January 15, 1893, and received their congratulations; he paid a visit to Rome in May, and was honorably welcomed by the Pope; and for two years he said Mass in private in Brooklyn, and supported himself by his lectures.

After a formal and pleasant interview with Archbishop Corrigan he was appointed pastor of St. Mary's in Newburgh, with a promise of return to the city as soon as a vacancy occurred. For five years Dr. McGlynn administered the parish in Newburgh, under the new conditions, but to his old place in the affections and regard of the clergy and public he never returned. The controversy, personal, doctrinal, social, never really died out, and, perhaps, could not while the two leaders in it lived. The Delegate found his restoration of Dr. McGlynn as unpopular in one section as it was popular in another; and his whole service in the United States was more or less affected by it. Death alone could really settle the trouble, and at least bring silence, and death at last intervened. Dr. McGlynn died in Newburgh, on January 7, 1900, in the sixty-third year of his age, a fine constitution giving way twenty years ahead of its time under the strain of emotion, grief, and struggle. It was a strange, painful, trying scene, his funeral service in St. Stephen's, a few days later, when the last words of eulogy were uttered by Monsignor Mooney, and the last absolution was said by Archbishop Corrigan. All the actors in the recent drama were present, clergy and laity, theorists and journalists, politicians and parishioners, friends and enemies, critics and admirers. The promising career had ended in a kind of darkness and confusion. It had never attained its full development and had missed its rightful glory. And two years later the life of the Archbishop ended just as, to use the sad words of Bishop McQuaid, the world was weaving its crown of glory for his head.

St. Angela's College

CHAPTER XXXVIII

THE DEATH OF ARCHBISHOP CORRIGAN



Dr. Herberman

THE last years of Dr. Corrigan were passed in comfort, in freedom from dissensions, and from press criticism. He succeeded in building his seminary, saw the new orphan asylums in use, and had the joy of beginning the work of the cathedral apse. His episcopal jubilee in 1898 was celebrated in a fashion that made clear the respect in which he was held by all classes. The diocese had provided for the seminary over seven hundred thousand dollars; the expense was covered by a final offering of one quarter of a million, which in the form of a check the auxiliary bishop, Monsignor Farley, presented on the occasion of the jubilee. At the public meeting, held in the evening at the Metropolitan Opera House, the most distinguished public men of the time made speeches of congratulation. Hon. Elbridge Gerry, in his speech, declared that "ever mindful of the public good, his efforts have resulted in the enlarging and increasing of the prosperity of what is now known as the city of New York." A still more significant speech was made by Hon. Elihu Root, at present the Federal Secretary of State, who after describing the Archbishop as "manly, dignified, and courteous in his social intercourse, contributing to the grace and charm of life," went on to say: "he has been a great conservative force, maintaining the social order of civilization against all socialistic and anarchistic attacks, maintaining the rights of property, on which our homes and the rewards of honest toil, and the hopes of honorable ambition, all depend." These sentences were not oratorical flatteries, but represented the feeling of the political and financial leaders of the city, who had been much disturbed by the George movement when supported by such a personality as Dr. McGlynn. Their gratitude expressed itself freely and generously on many occasions.

The work of the diocese went forward actively. His charming qualities, so long clouded by the storms of controversy, became better known to his people as he mingled with them more freely, while the results of his really fine administration began to show with increasing splendor. Before he could reap the harvest of his labors death intervened. A slight injury received in the winter of 1902, the steady routine of the diocese, and a cold taken in the spring, brought on an attack of pneumonia, from which his weakened constitution had not the power to rally. He died on May 5, 1902, in the sixty-third year of his age. The funeral ceremonies were held on the following Friday, amid a concourse of prelates, priests, and people such as had never before been seen in and around the cathedral. Archbishop Ryan preached the sermon, and Cardinal Gibbons offered up the Mass; the absolutions were pronounced by the Cardinal, and the Bishops of Rochester, Syracuse, Ogdensburg, and Albany. The remains were deposited in the crypt under the cathedral. The public utterances upon his character and his career were most striking, and as an illustration of one side of the popular temper towards the Church, are exceedingly valuable. Two are given here, one from the pen of Elisha Jay Edwards, LL.D., in the *Philadelphia Press*, and the other in the *New York American* by Julian Hawthorne, son of the novelist, and brother of Sister Mary Alphonsa Lathrop.

Dr. Edwards wrote: "No photograph or other counterfeit of Archbishop Corrigan's features was satisfactory or more than a remote resemblance to the face of this distinguished prelate. There was some quality of feature, of expression, some characteristic by which the Archbishop was peculiarly identified, especially to those who knew him best, which the camera could not catch and imprison, nor did any engraver ever master it by his art. The portrait-painter found it not easy to reproduce in oil the Archbishop's features, while the characteristic expression, a singular combination of force and gentleness, seriousness and kindly interest, the very quality which Matthew Arnold praised when he spoke of 'sweetness and light,' did not communicate itself to the painter's brush. And this difficulty of transferring more than a remote likeness of the Archbishop's features to canvas, or to print, was also experienced by those who attempted an analysis of one of the most interesting, in many respects brilliant, profoundly intellectual, and yet peculiarly practical and forceful characters of his time, and one that has been of much influence, and in a certain direction, of preëminent authority and value in New York and, to some extent, in the entire country. For Archbishop Corrigan's personality, not meaning by that his physical appearance, but the aggregate of intellect and temperament, was one which baffled analysis at times, or, at least, eluded analysis, excepting for those capable of study of that kind, and having abundant opportunity through an acquaintance and friendship maintained for many years with the Archbishop, which made possible a revelation of his many-sided character.

"A peculiar distinction of his was that of seeming to be young always and at the same time seeming always to be mature, and he was, in fact, apparently thus inconsistent. He was young in the freshness and vigor of his sentiments, in the innocence and purity of all his emotions, and in his appreciation of and fondness for the natural world around him, a disposition which he always kept thoroughly in check so that it would not master him. There was a sort of child-like innocence, simplicity, and lack of self-consciousness which contributed strongly to the impression of permanent youthfulness of nature which was always obtained by by those who saw much of the Archbishop. But, on the other hand, he was singularly mature, almost precocious, even in his boyhood, not so much in respect to books or proficiency in school studies as in accuracy of judgment, a capacity to look upon life and its responsibilities, and the relations of men and women to the life about them as well as to the moral or higher life, that indicated almost precocity, sometimes his instructors thought, profundity of thought. And this quality remained with the Archbishop throughout his life, so that friends, especially those who met him in the social life that he graced and in the companionship where he felt free from restraint, were sometimes amazed by listening to brief but very lucid, clear, and often profound comments upon the greater affairs of this world, the intellectual character of men who had achieved, or were achieving, while at the same time these comments were made in an almost diffident way, but not exactly diffident, either, for the Archbishop was utterly without self-consciousness, but in a modest, suggestive way, without any self-assertion, almost as an inquiry. The freshness and purity of his outlook and understanding were tempered, too, by a keen sense of humor that might easily have enabled the Archbishop to acquire the reputation of a wit; for he had a gift of concise utterance and for the likening of unlike things in an unexpected manner, which is the soul of wit. But he knew that wit is a dangerous gift, and in a prelate of his standing, even although scrupulously guarded, might degenerate into something undignified, something that would occasion a wound. Therefore, while his personal conversation was often rich in gentle and kindly humorous suggestion, he never allowed it to culminate into witty expression.

"He came to the great See, of which New York is the centre, and which includes the Bahama Islands as well as much of the territory contiguous to New York, when he was still a very young man in years, but mature in experience, in intellectual qualities, and singularly, unexpectedly mature in gifts of executive direction, gifts that brought to him tributes of admiration from the men of greater affairs in New York, with whom he was often brought into contact in connection with the business administration of his diocese. He died, too, before he became venerable in years, for he was still a young man, as the age of youth in the greater business or professional affairs, is esteemed. But he had achieved, in the seventeen years of his administration as Archbishop, results that could not have been reasonably expected in an administration twice the length of his own. His executive capacity and prformanece may be traced to a remarkable power of concentration, a gift for economizing and systematizing time, an ability to direct those who carry out details, and to himself administer to the utmost detail. Had his vocation been that of business, he could easily have taken place among the organizers of great forces and among the directors of them, but it would not have been through any impressive physical demonstration. He did not have the fiery personal and physical characteristics of one of his distinguished predecessors, John Hughes, who was a mighty force in this city, and in the nation, at the time of the Civil War, who could be splendid in worthy passion and righteous indignation, and at times, too, when those qualities were necessary. Archbishop Corrigan's achievement as a business leader would have been compassed partly by sheer intellectual force, partly by consummate tact, of which no man of New York was ever greater master, and partly by a singular power of gentle persuasion, which would, had he been a politician, have made him a masterly one.

"He had mastered whatever weaknesses of his nature there ever were, so that he was completely dominated by spiritual force and impulse. And when an example was sought in this city so that the power of spiritual communion, of piety, of religious, as distinguished from moral, influence to dominate the whole character, intellectual and temperamental, of a man, Archbishop Corrigan received that tribute. Others have been of saintly character, as was his immediate predecessor, Cardinal McCloskey, but Archbishop Corrigan was of that quality, while at the same time maintaining often physically excessive and always exacting administrative and executive relations with the diocese, which, upon its business side, had become not only a great financial, but a great coöperative community. As a financier — and he had much of that employment, especially in connection with St. Patrick's Cathedral, and with the endowments of the many charities and philanthropies which were under his direction, as well as the finances of the Church, which, in the aggregate, were very large — his judgment was always keen and seemed to act intuitively. . . . And yet this was only one side of this brilliantly complicated character. He was able to turn, after a day's labor at his residence, not to lighter, but to different things, and to become on the instant the profound scholar, the real academician. The breadth of his cultivation and the cosmopolitan character of his learning may be illustrated by an incident that occurred last summer. He was taking his recreation one afternoon by a stroll along Fifth Avenue. If he was a conspicuous figure on the avenue, it was not by reason of any posing or affectation. He was conventional in his dress, and to a stranger would have seemed no more than any one of the well, though modestly, dressed pedestrians; but he was so well-known, he was of such high authority, his influence had been of such preëminent value, especially at one time of dangerous crisis, that he was a conspicuous object, more conspicuous than he himself ever realized. He met a humble parishioner, a Frenchman, teacher in a private school, a man of learning and of fine character, but who had always struggled for a livelihood, and the Archbishop invited the teacher to walk back with him saying, 'I fear I am a little rusty in my French, and, if it will be agreeable to you, I should like to talk with you in French as we stroll.' There began then a conversation in French, with only the slightest foreign accent, upon French literature, especially the classics, and the tendency, demoralizing, as he thought, of the later literature of France.

"Had the Archbishop been a professor of letters he could not have discussed these questions with greater clearness or profounder understanding than he did on this occasion. And if, upon that same stroll, he had met an Italian friend he would have been able to converse with him as easily in the Italian language. Of course, he read Hebrew and Greek, and was proficient in Latin — proficient both as a reader of the language and in ability to converse in it. He had, too, as one of his recreations, singular amusement for the relaxing of a busy brain, a fondness for mathematics, and especially for astronomy. In addition to these cultivated tastes, the Archbishop was a keen observer of the greater influences that are making American life what it is. In no sense a partisan, he recognized the need of parties in a Republican-

Democratic form of government, and he was an eminently just judge, both of principles and of policies. He was fond of saying that upon the fundamental principles which are the basis of our form of government the two parties do not disagree, but only upon the policy, the expedient way of putting those principles into force. He did discover a tendency to depart from moral principles in some of our more recent political agitations, and it gave him great pain, but he had firm faith in the overwhelming moral sense of the American people, and in their capacity on the whole, and in the long run, to act wisely, justly, and in accordance with the moral law."

This description of the Archbishop, while exaggerated in some points, gave a fair description of his powers and qualities, as they impressed his immediate associates. The description of the funeral function by Mr. Julian Hawthorne easily takes rank with the permanent things in literature, but its present significance, for which it is used here, is the temper displayed by the modern American journalist towards a Catholic prelate. It was always more or less the temper of the profession, on funeral occasions, but never before so vividly expressed.

"Dead on his bier lay the body of Michael Corrigan, a good man, a zealous priest, an archbishop of the Catholic Church. He had risen from humble beginnings, and in little more than sixty years he had become eminent in ecclesiastical authority and honor. But he now lay dead on his high bier, rigid and pale, with his hands, between which was a small crucifix, crossed on his bosom. That, after all had been said and done, was the central and most impressive feature of the splendid ceremony performed yesterday. The dead man was clad in his priestly vestments, the princely purple, the high white mitre; the bier was richly draped; around it burned a score of candles, shining in the transparent gloom of the great cathedral like flowers of soft fire. He lay before the holy altar; upward on every side rose the silent rows of fluted columns, draped to the carved capitals in black; higher still was the delicate tracery of the airy galleries; above them the broad windows glowing with sacred scenes pictured in stained glass; and, surmounting all, the fretted design of the arched roof. The altar was rich with harmonious decoration and twinkling with lights; and all the elaborate splendor was strikingly contrasted with the cold pallor of the enclosing walls of the edifice. Near by stood the pulpit, graceful and imposing, with its great sounding-board, on which was painted the symbolic Dove, seeming to poise itself in air just above the head of the preacher. It was, in its entirety, a solemn and glorious spectacle, calculated to stir the most sluggish emotions. But the eminent priest lay quiet on his bier, unaffected by what moved all the living; his race was run and his work performed. The Church was filled to the walls with spectators, from whom arose a subdued sound of reverent talk and comment. Many of them had come from afar; they were old people and young, men and women, but women chiefly, rich and poor, but chiefly, it seemed poor; Catholics and Protestants. Nor was the Hebrew race unrepresented; in a pew of the central aisle sat the Rabbi Gotthiel, silent and absorbed.

"The civilized world is divided now, as it was in the beginning, between the Jews — the Democrats — and the imperial Church of Christ. The essence of what the one believes, the other now, as always, denies. But in these days the odium theologicum is subdued, and men of varying or hostile creeds meet as men and friends; the stoning of infidels and the inquisition on the heretics are no more. The Church of Rome is the mightiest of all human organizations; it is substantial and perfect down to its last detail. From the central Christ of the creed, down through the Roman Pontiff, and so on, branching and disseminating from the red-capped cardinal to the humblest black-cassocked priest, the august and absolute spiritual authority is passed along, and exercised, and obeyed. Every phrase used by the fathers in their speech with the faithful, in their prayers and addresses, in their ritual for every human and divine occasion, has been repeated since the earliest days of the Church; there is an endless vista of history and tradition behind them, giving them an awful weight and sanctity of influence and obligation; they possess something akin to a magical power; they are the refined and crystallized essence of the will of the Most High; the spiritual spontaneity which we cultivate in the dissenting churches is not countenanced in the Church of Christ; in that Church, what has been, ever shall be, world without end. Nor can we pause in our backward view of these wonderful ceremonies with the organization which dates from the early Christian centuries. Beyond them the tradition and the forms recede into an infinite perspective; pagan Greece and Rome, and hoary Egypt, and those yet more remote religious exercises which we dimly trace in the records of Elam and the unknown East, have their contemporary representation in the Catholic solemnities of this twentieth century. And over against these stand the not less antique and enduring beliefs of the great and mysterious Hebrew race, who believe in one unchangeable God, ancient of days, and who yet look for His Messiah. Before Him they stand in an unalterable and everlasting equality; the first of commonwealths, and possibly the last. But they mingled yesterday with the others, and bowed their heads with them in harmonious respect to the memory of an honorable and worthy fellow-creature.

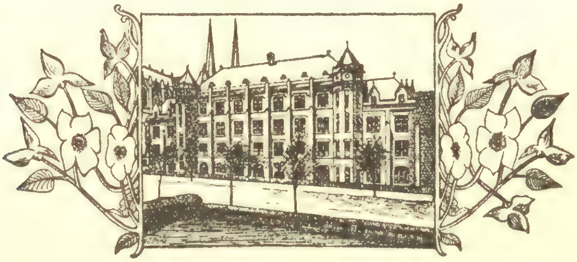
"But the dead Archbishop lay motionless and undemonstrative on his bier and paid no heed to either Jew or Gentile, faithful or unfaithful. His interest in the things of earth was past forever. After the hour at which the procession of priests was scheduled to appear there was a long interval of waiting, borne by the vast crowd in the pews more or less patiently; at times the organ sent forth its rolling melodies; candles burned; the sunlight fell through the tinted windows; the ushers moved on tiptoe to and fro; the closing of a pew-door resounded through the hollow edifice. The audience watched and waited, and the dead Archbishop also waited; all save waiting was over for him in this world, and there was no symptom of impatience from him. His hands that clasped the crucifix did not tremble; the expression on the sunken gray features did not change. Rigid and immovable he lay, waiting for what was to come; for the Day of Judgment and the last sound of the angelic trumpets. To-day and to-morrow would pass away, and years would follow years, and the Archbishop would never stir hand or foot, or draw a laboring breath. He had entered into his rest, and none could disturb him again. He lay clad in his priestly garments and in the awful majesty of death. At last, the wide doors in the front of the Church were noiselessly thrown open and the blank, white daylight streamed in upon the columned obscurity. Thousands of heads were turned, and gradually the entire mass of human beings rose in their seats and looked towards the West. The procession was about to enter. Slowly and with dignity they came, pacing two and two up the central aisle. Scores upon scores they passed, hundreds treading in the steps of hundreds; they walked with heads bowed and hands folded, the priests and dignitaries of the Church in their official vestments. Some wore on their shoulders surplices of white lawn or lace, others were clad in the severe garb of the monks; others appeared in plain black; still others, as the long file continued, showed the richer garments of the higher ecclesiastical order.

"Slowly and interminably they marched, defiling and deploying, passing up and onward until they were silently absorbed in the great space before the altar, behind and around the high bier with its august occupant. And still others came and others till the broad aisle was filled and the marchers paused and seated themselves each man on the folding-chair that had been provided for him. It was a marvellous sight to see the profile of these priestly heads passing successively one after another, bowed and serious. Endless was the variety of types; inexhaustible the diversity of character; they were old and young, high and low, noble and plain, dignified and awkward, stern and mild, humble and proud, strong and weak; none was like another in all that multitude; and yet all had in common one look — the look of the Catholic priest — the look of mingled authority and obedience. There is no other look that could be mistaken for it in the tribe of mortal men; it told of such a training and discipline as no other men are called on to sustain. It was the look worn by those who spread the doctrines of the Church over the face of the earth; who worked and suffered and died to save souls in the primeval wildernesses; who have built up in their fellow-men this mighty fact of the Catholic Church. It allied them one with another and brought them into unity, one stupendous organism, the body of Christ. They constituted one of the greatest forces ever created on earth; quiet, subtle, omnipresent, well-nigh irresistible. Behind them lies a history of deeds unparalleled. And after two thousand years they seem as strong, as compact and purposeful as in the days of the early fathers. These are the men who overthrew paganism, who rule to-day the larger part of the Christian world. From them emanated the holy army of martyrs and the company of the saints; from their ranks were chosen the popes who governed Europe and turned the tides of history. Their outward temporal power is no longer what it was; but the power of no temporal monarch equals theirs. Authority and obedience mingle in their aspect; these are the virtues to which the world succumbs.

"Each as he passed the bier cast a glance upon him who lay there; but he gave no answering look. He had looked his last in the face of man; he was now facing a Countenance not mortal nor finite. He was dead, and immortally wedded henceforth to interests beyond the grave. The long procession was stayed at last, and then ensued another interval, followed by the entrance of the Cardinal who was to officiate at the Requiem Mass. He came walking with feeble steps amid a company of his brethren; on his head was the crimson beretta and he wore the red robes of his princely rank. His face was turned earthward; it was a worn and ascetic visage, scholarly and gentle. Cardinal Gibbons is an older man than his fellow-priest who lay on the bier; but he still lived and the other had passed on to a life whereof the Cardinal knew nothing experimentally. He too lifted his face as he went by the rigid figure outstretched yonder, and he bowed himself again in reverence to death. There came no answering obeisance; priestly rank had no further concern with Archbishop Corrigan, and had the Pope done homage to him he would have been met with the same silent and appalling indifference. There is no respect of persons with God, and the Archbishop had been invested with a democratic dignity surpassing any that mortal authority can bestow. To death must we all come at last, and in the dust be equal made, and that equality is greater and more impressive than any nobility or royalty of living men. It endures forever. Now, preparation was made for the Mass for the dead. Forgive thy servant, Almighty One, for his sins; raise him up from the grave as thy Beloved Son was raised up! The organ pours forth its sublime notes and voices rise in music, praising and beseeching the Lord. At the high altar, priest and acolyte perform their homage and observe their ritual. The candles shine in the holy dusk, the vestments gleam, there are bowings and prostrations, the plaintive voices of the worshippers implore the Unseen Power, the sweet faint notes of bells sound from sacred recesses, the censers swing and the delicate precious perfume floats through the still air and dims with its light haze the adoring figures and the shrine at which they kneel.

"Nothing done by man is more subtly moving in its influence than the Catholic Mass; no other dramatic representation approaches it in significance and sublimity. It is the most wonderful and cogent appeal ever devised by humanity for the blessing and presence of its Creator. After the plaintive imploring comes a hush. We seem to be looking far into the heart of a holiness and a mystery too profound for speech and thought. Has the Most High indeed deigned to come down to us? Are we standing in that ineffable Presence? The silence sings in the waiting ear; then, of a sudden, with a glorious rush of sound, comes the organ thunder and the outburst of triumphant voices shaking and overpowering the soul. The Lord is with us; blessed be the name of the Lord! Who can withstand that marvellous outburst? What heart but must leap up and acknowledge that triumph? The audience vibrates with emotion; the priests avow their spiritual ecstasy; the atmosphere rocks with the storm of the acclaim; there is only one who remains unresponsive. That stern, meek figure on the bier is deaf even to this supreme appeal. His heart gives not a throb; his ears are deaf in the midst of all this life and passion and uplifting of the soul. Or is he rapt in a music compared with which this is but a discordant murmur? Do his closed eyes behold glories compared with which these are but dust and ashes? We cannot reach him; we cannot move him. What do we here in our darkness and impotence, thinking to honor him who is beyond all human honors? The holy thunders of the Mass die away and are stilled and the Archbishop rests as before, inaccessible on his terrible throne.

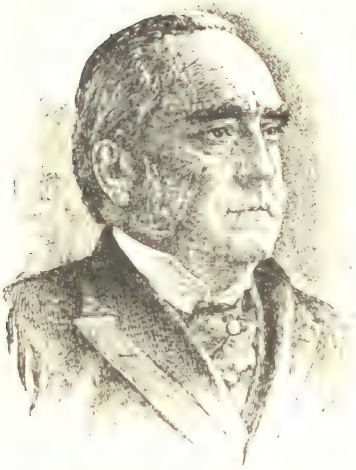
"Yet it was a spectacle and a ceremony well worth seeing, and to be taken deeply to heart. Doubtless those stern-visaged men, dressed in steeple-crowned hats and sad-colored garments, who came to us, when America was a wilderness, desiring to worship God in simplicity and freedom, doubtless these men would have looked strangely had they been told that their descendants, after two-hundred and fifty years, would assemble in sympathetic thousands at such a celebration as this. . . . The scene in the Catholic Church to-day is not a sign that we have fallen beneath the level of those stern forefathers of ours. It is a sign that humanity is becoming too great for the divisions of the churches; that it is approaching a unity of all dissensions. . . ."



Cathedral College

CHAPTER XXXIX

BISHOP McQUAID'S APPRECIATION


Joseph J. O'Donohue

THE Month's Mind of Archbishop Corrigan was celebrated on the 11th of June, with Bishop Farley, then administrator of the diocese, as celebrant, assisted by Monsignor Edwards, Rev. Charles McCready, and Rev. Albert Lings. The discourse was delivered by Rt. Rev. Bernard J. McQuaid, Bishop of Rochester, senior bishop of the province, life-long friend of the late Archbishop, intimately acquainted in person with most of the history set forth in this work, pulpit orator of the first rank, and most characteristic prelate of his time, able, original, and fearless. Positive and convincing in his public speeches, candid in policy, and careless of popular opinion, the whole world knew him by 1880, knew where he stood on all important questions, fought him occasionally, but ended by admiring the octogenarian who had stood by his guns from the opening of the campaign, never left his post, and bore his age with the dignity and the vivacity of a younger man. He had a share in the development of the character of Archbishop Corrigan, and an intimate place among his advisers. The discourse delivered by the Bishop at the Month's Mind is worthy of preservation, and is such a review of this book that to omit it from the last chapter would be an oversight.

It is indeed the summing up and the confirmation of this history. After reading some appropriate verses from St. Paul's First Epistle to the Thessalonians and alluding briefly to the character of the late Archbishop, he began his description of the history of the Church in New York.

"New York has had five administrators in its three quarters of a century of existence. The first was a remarkable man, though he made no note in the history of the diocese. He was a man of years when chosen in Rome to come to New York; he stood high in the ranks of the order of which he was a member, and was well known to the authorities in Rome and justly appreciated by them. He came to New York in 1815, and he found in the whole State, and in the northern half of New Jersey, four priests. By 1822 the number had grown to eight. Some had their permanent home in the city, and others were sent out to the most remote parts of the State, some with knapsacks on their backs, carrying their vestments, that wherever they found a poor, stray sheep of the fold he might receive the consolations of his religion. One was stationed in Paterson, one in Newark, one at the settlements along the North River reaching towards Albany, one had his home in Albany, with what is now the diocese of Albany as his parish; another was at Utica, and the last was at Rochester. The Bishop himself, with all his learning and dignified, princely manners, was a simple parish priest; every work that falls to the lot of a parish priest fell to him; in a few years, having brought on his last sickness by attending to parochial duties, God called him to his rest. But even he, in those early days when the resources were as nothing and the people but a handful, he wrote over to Rome expressing his regret that it was utterly impossible to establish what his heart longed for, a seminary for the education and training of youth for the priesthood.

"He was followed by Bishop Dubois, a man of distinguished parts. He had been obliged to escape from France during the Revolution, and, landing in America at Norfolk, he entered upon the work of the ministry in the diocese of Baltimore. His chief work was founding Mount St. Mary's College and Seminary at Emmettsburgh. He was a man of eminent learning, of fine accomplishments, and with the zeal of an apostle eating up his soul. As Bishop of New York he found difficulties of many kinds; he was a Frenchman by birth speaking the English tongue imperfectly; his people, except a few, were not French. Then great contradictions arose before him. In his time, as from the beginning of the Church in the United States, the government of all parishes was in the hands of laymen, who dictated to bishops what should be done. In the archives of the diocese of Rochester we have a letter, addressed by the trustees of the only church then in western New York, a letter characterized by impertinence and insolence, and shameful interference with the rights and duties of a bishop. They addressed their Bishop a letter covering four pages, with a species of humility running through it contradicted by their acts. The children of those men would be sorry to-day to have that letter published. This half-Catholic spirit was the rule in all the dioceses of the country. John Dubois was a true missionary, a true man of God. His ambition was to establish schools for the young, colleges for the more advanced, and a seminary for the priests. He little comprehended the growth of the country; as indeed no one of the five administrators of New York was ever able to foresee its future, and anticipate what was coming. A seminary was built on the west bank of the Hudson at a place called Nyack, difficult of access except by sloop or, perhaps, steamer. It was burned down in the miserable excitement that then raged over the country in the Maria Monk troubles.

"Bishop Dubois then chose another place four hundred miles away, Lafargeville, on the St. Lawrence, to be reached from New York in eight or ten days by steamer, canal-barge and stage. The climate was inhospitable, the soil poor, and the venture in two years proved a dismal failure. With the advent of Bishop Hughes as coadjutor and next administrator, a third administration began. Administrators are not always rightly judged by their accomplishments; these are often determined by opportunities, demands, and possibilities. The first two administrators have left behind them no monuments but those of zeal, good-will and the true missionary spirit. Circumstances and their surroundings defeated their best endeavors. When Bishop Hughes arrived in New York from Philadelphia, in 1838, he had already a reputation for ability, manliness of character, great courage, and bravery, not disposed to be defiant unnecessarily, but fearing no man when called upon to speak or act. The Irish immigration was just beginning to surge across the Atlantic, throwing its people in vast numbers upon our shores. A bishop's first duty was to provide priests for these incoming members of Christ's flock, for priests did not come with them, and inducements were not many. Indeed, but a few years before his advent, it often happened that parents living in western New York brought their children for baptism to New York City, journeying four hundred miles by stages to Albany and sloops to New York. A notable instance was that of the late Senator Kernan. The cry in every bishop's ear was, send us a priest! One of Bishop Hughes' first acts was to give up Lafargeville and purchase the Rosehill property at Fordham. It was before the extension of the Harlem railway beyond Harlem. Here in 1841 he opened a college and seminary under Rev. John McCloskey, afterwards Cardinal, as its first president. Whatever was left of Lafargeville was brought to Fordham. In 1844, the theological department of Fordham was removed to old St. John's Literary Institute, that then stood where now is the high altar of this cathedral. In six months it was brought back to Fordham, and the Lazarists, who had charge of it, retired from the diocese in 1844. In 1846, the Rosehill property was sold to the Jesuits, with the reservation of the new seminary building and ten acres of land.

"By 1860 Catholics had so increased in number, and the demand for priests in proportion, that it was determined to establish a seminary for the province of New York, comprising at that time the six New England States, New York and New Jersey. A central point at Troy was chosen. Large buildings formerly used by the Methodists were bought. Bishop McCloskey went to Belgium and secured the services of an eminent corps of professors, graduates of Louvain, who, under the presidency of Dr. Vandenhende, in 1863, opened St. Joseph's Provincial Seminary. Here for a while it was thought that a seminary would be founded to answer all the requirements of the growing Church for many years to come. No one seemed to doubt its permanence and efficiency for all the wants of the Church. What appeared to be wonderful far-sightedness then was soon seen to be short-sightedness. Yet the Troy Seminary was a blessed boon to the Church, and in its day turned out over seven hundred priests. By this time it became evident that another problem faced the hierarchy. This was the Christian education of the young of the incoming immigrants. Bishop Dubois and Bishop Hughes, like others at a later date, thought that a compromise with the State might be brought about by which education without positive and distinctive religious instruction might suffice. The price to be paid was the money of the tax-payers. An education without Christ in the school, as attempted in the old Cathedral school, proved a lamentable failure, but a serviceable lesson. It was then that Bishop Hughes was led to declare publicly that the day had come for the Catholic school to precede the Church. With this thought in mind, he turned all his energies towards making the Catholic school possible everywhere. Brothers and sisters of various communities were invited to the diocese, and encouragement was freely lent for growth and successful work. There is a change to-day from that first colony of religious children of Mother Seton, herself a convert and child of the diocese, baptized in old St. Peter's Church on Barclay Street, and the multitudes engaged in Catholic schools before Bishop Hughes' death in 1864.

"Times had been stormy under John Hughes. Why not? The Maria Monk troubles had disgraced the country and cut to the heart the timid Catholics of America. This outbreak was followed by the Native-American disturbances and riots; four or five mobs at different times had gathered to destroy the old Cathedral on Mott Street. The last time I witnessed an assault upon it the mayor was there, and artillery, cavalry, and regiments of infantry, to protect the Church in New York City. They were, I say, troublous times when John Hughes reigned, who found it more difficult to defend the Church's rights because of the timidity of his own people. The Catholics of New York were afraid to hold up their heads. They were few in number, but sufficiently numerous to make themselves felt had they had the courage of men. But Bishop Hughes defied all those enemies; he defied the press, that without exception was bitter against him, that reviled him day by day, that misrepresented his actions, that excited the lowest bigots of the country to rise up against the Catholic Church. His heart never failed, his courage never gave way, not even when struck in the back by his own people;

not even when a trusted member of his flock took sides against him privately, and caused the politicians at Albany to withdraw from their intention to render just rights to the Catholics of the country. Often had I occasion to listen to Catholics out in rural districts, who, having read the New York papers — chiefly the *New York Herald* — had their minds poisoned by these attacks, and had grown ashamed of him who of all men that had ever lived in the country was best able from his bravery of soul to lead us. His own friends, I say, stabbed him in the back, and he went to his grave not knowing the names of the traitors. But when the storm was passing away and the merits of the man were about to be thoroughly appreciated, when he was called upon by the government of the country to assist them in securing peace in Mexico, and later on to hold back the interference of European powers during our desperate Civil War, his merits were better understood.

"Then came the gentle reign of Cardinal McCloskey, a prince among princes, a man of learning and fine parts, devoted to his church work, but well adapted to smooth over the asperities of the past and quell opposition by the meekness and gentleness of his manner. He took up the work at the very beginning of his administration which John Hughes had initiated. Bishop Hughes showed more foresight than any one that has ever had the care of this diocese. Some of you may remember that Sunday afternoon when we met here for the placing of the corner-stone of this Church. The location was far out in the fields, one might say; they were only beginning to open other streets than Third Avenue and the Bloomingdale Road in the upper part of the city. It was a warm afternoon, very dusty, every one thought that John Hughes was visionary. The idea of placing a cathedral here! They criticized him, and they found fault, and when at last he succeeded in raising $70,000 of the $100,000 which he proposed to raise, we were all filled with amazement that so much money could be found among our Catholic people. He then wisely left the foundation walls covered up. When Bishop McCloskey came our people had increased largely in number, churches were spread over the island, the financial resources of our people had also grown, and he was able to complete this cathedral.

"The first four bishops were eminent, distinguished men, yet how little they accomplished in the beginning! John Connolly, first bishop, next to nothing, except the one good work of carefully looking after all the members of the flock that were here under his jurisdiction. John Dubois did more for population, and resources had grown. They made efforts to establish ecclesiastical undertakings on a right basis, but their accomplishments were not many. John Connolly brought the first Sisters of Charity to this island. Bishop Dubois increased the number of those that were thus to work, and by the time Bishop Hughes came into action it was necessary to widen the boundaries and bring in more help of men and women; and so religious communities were multiplied. So I say to-day, in view of the past, when no one had any conception of the Church's future in New York, there is no one living that would presume to speak of the future of this diocese in the course of the next fifty years. Where is it to end? What is to be the outcome of its possibilities in the next half century, if the past fifty years, under adverse circumstances, brought forth so much?

"At the end of the fourth administration the fifth ruling power came into play. This was the illustrious dead, whose memory we honor this day, Archbishop Corrigan. His preparation was a most excellent one: from his childhood a young saint, in college a bright and successful student, in the American College at Rome, where his theological course was completed, crowned at its close with the doctorate; then for four years after his return to America at Seton Hall College, in various offices. I speak of what I know well. No young student in that seminary was more observant of rule than its director; no one there kept more faithfully the hours of study and of rest than Dr. Corrigan. In those four years his life was beautiful, simple, truly pious, devoted to his work and to God; no evidence was there of any desire to distinguish himself or to rise above others, warranted by his superior ability; no evidence in those four years other than that he meant to be a professor there to live and there to die. When at length, in the providence of God, he was called to take charge of the college and seminary, in succession to the former president, his Bishop, when spoken to, said: 'I cannot place him there; he is only a girl.' One who knew him well answered: 'he may be a girl in appearance, but he is a man of God in his soul and as firm as a rock.' And so he was almost forced into office as president of college and seminary and vicar-general of the diocese.

"In three or four years Bishop Bayley of Newark was removed to Baltimore, and a successor had to be found. When the name of Dr. Corrigan was mentioned there was a smile on every one's face. 'How can we think of making him a bishop?' His own bishop did not desire him for his successor; quite the contrary, for he had another choice. But when the matter came before the Board of Bishops I spoke from my certain knowledge and assured the bishops that they had little comprehension of the capacity and the learning and the strength of will-power of that mere boy, as they regarded him; and upon the pledge of my word in ten minutes he was placed first on the list. He then spent four years to prepare himself in New Jersey for coming to New York. They were four years of most excellent discipline. He learned to do everything except to construct a building. That he never learned. He learned how to organize men, to use them to do his work, systematically, orderly, according to rule, seeking to throw upon them the responsibility of work for which they were well adapted and he was not adapted at all. In New Jersey, during his years there, you might call him almost a missionary bishop, going from place to place with the same sweet simplicity of manner. When at last he was chosen for New York by the Cardinal, though still very young-looking in appearance and very young in years, too, he came not here unprepared, but he came here to find difficulties that he never dreamed of, that did not show themselves in the lifetime of the Cardinal, whose princely dignity and past record in Albany and New York had held in check slumbering disappointments. There never was a man holding the office of bishop against whom such opposition should have arisen. He had his duty to do and he did it. In the doing of it, if troubles broke out, there was never a moment's anger in his soul, and I know of what I am speaking. There was grief that the humble laity might be scandalized and some might break away from the fold. But his duty was clear; he had one great advantage — he knew his theology; he knew not only his catechism, which the humblest member of the flock may know, but he knew profound, scholastic theology; he knew it in all its application to change of time and circumstance; he had learned it in the source, I might say, of Catholic truth and teaching — in Rome itself.

"In his mind he thought as God's Church thought, and in his soul he felt as the apostles of old felt, or as those great bishops of the eastern and western churches in their days of trial and persecution and martyrdom felt. They grieved that God should be offended by the unguided and the disorderly; but they held to

God's truth, as their conscience obliged them to hold steadfast to their faith. In those days your Archbishop had one friend, one upon whom he relied, one before whom he went at every moment, one to whom he could open his heart, and that friend was Jesus Christ in the tabernacle. Day and night he gave way to prayer, and no angry look ever came from his countenance. He felt for others; he had no enemies except the devil and his works; no man could be his enemy except in upholding the cause of wrong or of doctrine untrue to the gospel of Christ and of Christ's own Church. He is dead now — cut off in the prime of his life, just when the world's crown of glory was being woven for his head. His life, as administrator of New York, was one of toil and labor. With the authority of a father speaking to his child, how often I almost lost patience with him when I saw that this mode of life was breaking him down and would prematurely end his days unless he paid some regard to the laws of nature. A man must relax at times, for no man can stand the strain of early days, when half a century has passed, without taking occasional rest. There was no rest for him; he would try to combine the work of his office with rest. That never was rest. When he left the city for a short vacation his business followed him wherever he went. The last time he came to Rochester I told him before coming that unless he could leave his business behind him it was no use to come to my beautiful and quiet summer resort. He came and for once left that mill of toil behind him. I only know of two or three letters that came to him, written by some pious nuns who ought to have prayed for him and kept their little troubles to themselves.

"There are a few striking incidents of his life, to which I must refer. I do not speak of the wonderful works he has accomplished here in the city and all through the diocese. You know all these things; you know how he bravely dared to plan and carry out that noble seminary at Dunwoodie; you know how anxious he was that your children should all be gathered into Catholic schools; and you of the clergy who last met him know that he announced his will with regard to building school-houses, when he declared whoever had not established a school within two years must give his reasons therefore in writing. With him it was a matter of conscience. He understood that no bishop can be negligent in caring for the young without sinning before God; and with no thought of death in the near future he would not have his soul burdened with such negligence. When first I heard of his approaching death, the thought came into my mind: how good was God to him, that all through his administration he had sought to provide for the young of his flock, yet among his last acts was his admirable promulgation to the clergy: we must have schools for the children. He knew the past of this diocese, how Bishop Dubois and then Bishop Hughes sought a combination with the city, an arrangement, a compromise with an unbelieving State, that the city officials would pay their money if we would put Christ and the crucifix and the Blessed Mary and all the saints and God out of our school-houses and permit no mention of God or Christ. I felt that at last, before he died, if ever there was a weakness in the man's character, he did a noble act that covered over everything by this noble pronouncement in behalf of Christian education.

"I sat near him on that memorable evening when his silver jubilee as Bishop was celebrated in the largest hall of your city, and I listened to men of eminent ability, clerics and laymen, Catholic and Protestant, pouring out testimony and tributes of excellence, worth and virtue, on the head of that humble man. I tried to read his countenance. I wondered how he could listen to it; no proud man could. He listened to it all absolutely unmoved, just as a saint might listen to such praise of another. As I scanned his countenance I could see no exultation of heart, no joy of spirit; he was simply passive. When he rose to speak he gave due thanks to all who had been so kind to him; he thanked them for that noble gift of $250,000 coming from his priests and people; he thanked them for all that they had done. The next evening we met in this Church, and here were five thousand children, the representatives of the forty thousand children in the church schools of the city. He ascended this pulpit and addressed those children. There was joy in his soul; then was he uplifted; then beautiful passages from the Scriptures and the Fathers came to his mind; they were his children. The sweet, innocent ones were his children; they told of his success, of the labors of his priests and people. He was a happy man that evening. I will not say he was never so happy before: but he was grateful and glad, and his soul, overflowing with joy because of what was being done for the little ones, shone upon his face and illumined it.

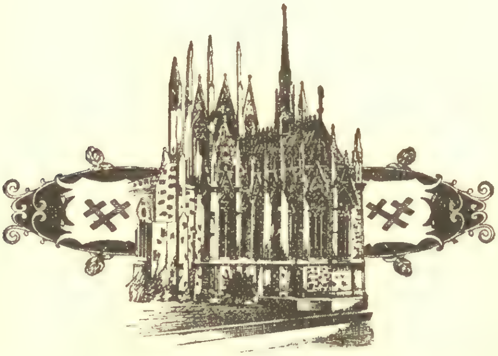
"Some years ago the Archbishop's loyalty to the Holy See was called in question. We who were behind the scenes knew what was passing, and understood well how it came to pass. We had read the newspapers — some Catholic journals were the worst. Through covert insinuations that were believed in many places, the Archbishop was charged with lack of loyalty to Rome, and he was called on to make public profession of his faith and loyalty. Of all the bishops that the United States had ever known he was the last to be put to such a test; he was the last to have his faith and loyalty called in question. I never could have gone through what he so gently and so sweetly did in his simple way. He came into this pulpit, like the saint that he was; he had little, if I remember rightly, to say about himself; but that which troubled him was that this diocese of New York should ever have its loyalty to the Holy See called in question. So he recounted the acts of the past, how this bishop and the other had stood; it was not to defend himself, but the clergy, and the people of this diocese, that he spoke those beautiful words, worthy of any confessor of the faith in all time to come. He knew his religion; he knew the authority of the Church of Rome; no doubt ever crossed his mind; he was not afraid to annonnce his teachings whenever occasion offered; he feared not the world. He never would yield one iota to win the applause of a non-Catholic community; he won it, but won it by the nobility of his character, his honorable upholding of what was right and true: he won it as a man might win it and not have to bow his head with shame.

"His administration has come to a close. But what will be the administration of the next fifty years? From the four priests and a bishop in 1815 to the two bishops and seven hundred and more priests in 1902! Europe stands amazed at America. Especially do those countries stand amazed at the growth of a city like New York, destined soon to be the money centre of the world, the commercial centre of America, and its industrial centre at the same time. The world is forging ahead rapidly; all the traditions of the past are thrown to one side. The empires of Europe are startled by what they behold; and when men take the trouble to come here and study the workings of the Catholic Church in this city and this diocese, they too are startled. We are not so hampered by tradition and circumstance as other countries; we are freer; we are a braver people; our religion lies down deep in the heart; no longer are we ashamed of it; to-day every means is used to push that religion forward, that the whole world may know what is this religion of Christ. What is to be the future of this diocese and this province of New York? Little did Bishop

Connolly do in his day; he had no opportunity. Little did Bishop Dubois do; he had no opportunity. The opportunities and possibilities are before you; before you, the priests and laymen of the most important diocese in America, if not in Christendom. Yours are the opportunities and the possibilities of the future. You will be judged by what you shall have accomplished, and by what you shall have left undone.

"Now I sum all in what, I think, is the most pleasant feature in the life and work of Archbishop Corrigan. He was here busy about the temporal affairs of the diocese, holding meetings, transacting business, approving of this and correcting that. There are other men in this city busy in the same way; but that work in which he was most of all engaged, which chiefly enlisted his soul, which in his mind was paramount in this diocese, was the education of his priests, so that not only should their minds be filled with ecclesiastical learning, but that each should be endowed with a spiritual character, and lead a spiritual life. To inform the mind and fill the soul with courage, to preach and work for the people, to build up the Church are noble works; but Archbishop Corrigan desired above all to have his priests superior men, priestly in thought and word and act everywhere, neither boyish nor careless, always dignified and self-respecting, so that the world would know them for priests, and of the New York diocese, everywhere. And above all, he desired them to be men of prayer. This ambition was most praiseworthy. Why God did not permit him to live and carry out his grand ideas, God only knows. Perhaps he can do more for you in heaven than here on earth; perhaps his powerful intercession before the throne of Eternal Mercy will benefit priests and people more effectually than his presence among you, and enable his successor to take up his unfinished work and complete it. He was planning a preparatory seminary, to gather within its class-rooms the pick of the diocese, the chosen ones, on whom the hand of God seemed to rest, and by special care to prepare them for the seminary at Dunwoodie; and thus guaranteeing a priesthood for New York unsurpassed in the world, with an influence to be felt by the entire nation.

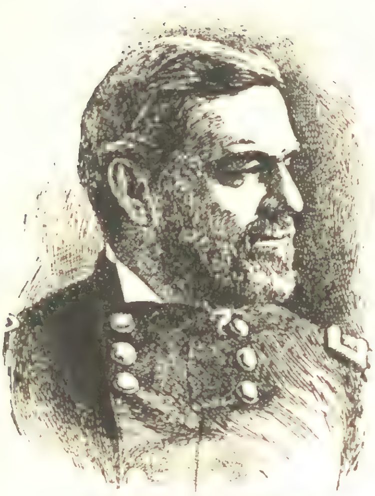
"Pray pardon the coldness of my language, for I have not dared let my heart speak. To no one has the death of the Archbishop brought more sorrow than to me. He was to me and to all his suffragans a most brotherly prelate, always patient and helpful. To me in particular, who watched his career from his boyhood to the closing of his life, he lived the life of a saint, and died the death of a saint."



The Lady Chapel, St. Patrick's

CHAPTER XL

ARCHBISHOP FARLEY



Maj.-Gen. John Newton

IN the closing chapters of this history we may pause awhile to compare the conditions of the Church in New York when the nineteenth century began with the remarkable conditions of the present moment. The contrast is so profound that no one can fail to be affected by it. Not only was the Church feebler than any obscure sect, when John Carroll was made Bishop of Baltimore, but in the common mind it was destined so to remain. Wise men had every reason to feel that the Church, driven out of northern Europe by Luther and Henry VIII, and thrown into terrible confusion by the Revolution in the Latin countries, was in its agony, and could not put forth a new effort in the land which cherished a new freedom. Genial contempt was the feeling of the cultured; a dying sect could be permitted to lengthen its own parting. The common people nourished a sterner feeling, since they suspected the subtle enchantment of the thing they called Romanism. Wherefore, the aristocracy of the time treated Archbishop Carroll with courtesy, and the common class regarded him with hatred; and he fulfilled his career with patience, working in caution and silence, although he loved his country with the devotion which desired for her the

Right Reverend Thomas Cusack

gift of the faith. He lived and died in a glorious obscurity; obscure, because the Church seemed losing everywhere, and in America had no place or value; glorious, because he founded a new career for the Church in the West, and indeed in the whole world. For it will be found, I think, at a later day, that the rise of the Church in America reacted on the entire organization, and marked the beginning of a new period of activity and success.

The twentieth century opens upon quite another scene: the metropolis of the Continent dominated by the ancient faith, which has revived itself in all countries besides. The revolution is still fighting in the Latin countries, but it has lost its first vigor; the hierarchies of North Europe have all been reëstablished; and in the United States the Catholics number fifteen millions, well-organized, respected, faithful, and rapidly becoming conscious of their own splendid powers. Nowhere does the Church stand so well as in the city of New York, which is a candle-stick that would give the feeblest light prominence. It is the greatest religious force in the metropolis. The leaders know clearly what it stands for, whether they appreciate its presence or not. Apart from its particular doctrines, from which its policy is mostly formed, that policy affects beneficently the course of the Republic. It stands for religion in each human life. Therefore has it opposed with vigorous candor the advance of Indifferentism and Agnosticism in American life; the two enemies which are sapping the religious life of the people in this country, Agnosticism without and Indifferentism within. It stands for religion in education. The frightful ignorance, prejudice, malice, or indifference, which has surrendered the training of the children to Agnostic methods, has been met by protest and by the building of a church-school system, whose fruits already shame the dry-rotten product of mere intellectualism.

It stands for the indissoluble marriage. Even the pagan nations knew that they could not continue without a stable family unit, whose stability depended on the strength of the marriage tie. The divorce evil has not so much as stained the garments of the Catholic people of America. It stands for the civil order. The principles which the Republic embodies gave the Church that liberty from which ungrateful Europe shut her out. Under them she has grown to her present strength. Gratitude alone would make her faithful to the civil order, if her principles did not demand that fidelity. She marshals her people against the errors that would destroy American liberty, such as the Communism and Socialism too often voiced by rash citizens. The practical leaders of our government know that the Church stands for this policy, and that they have for times of trouble a sure rampart in Catholic citizens, in the inevitable storms a fine anchorage in Catholic principles. What a position to have attained in a single century! How could it have been won and held in our skeptical age, if the Church were not what she claims and appears to be, if her children had not been doers of the word, not merely hearers. All kinds of criticism are passed upon the churchmen of New York, some of it undoubtedly deserved; but this fact remains when all has been said, that the Church in America is worthy of her locality, and the diocese of New York is a splendid representative of the Church in America.

The expression of the quality and power of a local Church, of a diocese let us say, depends largely upon its leaders, and particularly upon its bishops. Archbishop Hughes gave a clear utterance to his own time and its particular necessities and achievements; and beside him stood Brownson the philosopher, Mullaly the journalist, McMaster the fierce censor, the gentle and powerful Hecker, the sublime victim of faith, Silliman Ives;

and behind him the silent band of workers in every department, who laid foundations with their own hands and left no name to history. The diocese found its expression in Dr. Hughes, pioneer and administrator. Its second expression came through Cardinal McCloskey, whose brilliant career brought it before the world. Dr. Corrigan provided its third expression in the system which he introduced for its better government, and in the splendid structures for worship, charity, and education erected with his initiative or support. These three prelates came to New York upon the recommendation of the bishops alone, who nominated them for the consideration of the Holy See. Meanwhile the method of nominating bishops had changed. The Third Plenary Council of Baltimore, with the consent of the Pope, had formulated a new method. Three factors appeared in it, two canonical and one informal; first, nomination by the bishops of the province in which was the vacant See; second, nomination by the diocesan council acting with the irremovable rectors; and third, the recommendation or approval of the archbishops of the country. This was the method used in securing a successor to Archbishop Corrigan. The bishops of the province met and selected three names to be sent to Rome for the Pope's consideration. The name of John Farley, auxiliary bishop of New York, headed the list. The diocesan council and the rectors placed his name first on their list by a majority vote which was made unanimous. The archbishops in their advisory letters declared in his favor. The Pope named him Archbishop of New York, and he took possession of the See on October 5, 1902; the pallium did not arrive until the next year, and he was invested with it by the Apostolic Delegate, Archbishop Falconio, in St. Patrick's Cathedral on August 12, 1903, shortly before the death of Leo XIII.

The new prelate was born in Ireland in the year 1842, came to this country in his youth, and was ordained a priest after study in Rome in 1870. Shortly after his ordination he received the appointment of secretary to Archbishop McCloskey, a position in which for a decade he could study the art of diocesan administration, become familiar with the diocese, make friends, and otherwise fit himself for the work of the future. Some years later he was named pastor of St. Gabriel's parish, an important position in which he learned the art and the problems of local administration; two things that every bishop should know, so as to be in perfect sympathy with the priests who must carry out the scheme of labor and pay the bills. As much as he learned in the position of secretary, as pastor he learned very much more. He was invited by Archbishop Corrigan to take a seat in his council. Here he proved both useful and tactful, and held the position for many years. He was fortunate in having certain convictions and also in having many friends. The former led him to do many fine things, such as gently deprecating harsh measures for Dr. McGlynn, and standing up for the discipline of the Washington University. Although these matters brought him criticism, they also revealed the fact that he had many friends.

Perhaps unconsciously, he had become the representative of the Cardinal's administration, the mediator between the old and the new, and had helped to smooth the first difficulties of the new administration. He was a faithful councillor to Dr. Corrigan, courteous and somewhat impassive, but none too flattering. He believed in supporting authority generously, and gave his whole support to all fair and useful measures. His rise was steady, usually unexpected, yet not astonishing, until it began to dawn upon the prophets that he might be the inevitable man. He was made vicar-general upon the death of Monsignor Preston, next a domestic prelate of the Pope, finally the auxiliary bishop in the diocese, although the general expectation had named other and apparently more promising candidates for these honorable but uncertain positions. His course through the administration of Dr. Corrigan had been one of conciliation, that is, the course which appeals to good sense. Trained in the methods of the Cardinal, who had the statesmanlike habit of letting trouble alone until it insisted on attention, and was altogether a very shrewd administrator with all his quiet ways, Dr. Farley advocated peaceful methods at every stage. In all the thorny problems of the time he deprecated too lively action. His critics found fault with his apparently old-fashioned methods. The outcome justified his behavior however. His warning against the methods used upon Dr. McGlynn looked like the wisdom of the ages when Delegate Satolli removed the ban from the former rector of St. Stephen's.

His kindly attitude to the first Delegate helped to bring about a better understanding with His Excellency the year after his arrival, and to put an end to journalistic bickering. He took a stand in behalf of the Washington University at a crisis in its fortunes, and maintained it to the end. On the question of education he could be called an enthusiast, but he maintained the Catholic standard, studied the compromise idea conscientiously, and gave his support to safe and just conclusions. His temperament never inclined to enthusiasm, but he could listen to enthusiasts and later use their ideas or them for useful enterprises. He had the American temper rather than the Irish, because of his training perhaps, and in most things he followed American methods; except with regard to time, in the use of which he remained a perfect European, giving to each enterprise as much time as it needed. The answer to all criticism of his previous career is that at the critical moment he was the only candidate for the See upon whom all could agree; in a word he was the inevitable man. He was welcomed to the honor by his friends and received without alarm by the rest of the world, which would have preferred to see another Hughes at the head of the most brilliant and powerful diocese of the Continent, but knew at the same time that a Hughes might not suit present tempers, were his kind plentiful.

Hughes came from Philadelphia, an unwelcome bishop to New York; McCloskey came from Albany, known, acceptable, and grandly welcomed; Corrigan came from Newark, respected for his character and his reputation for learning, welcomed also with a little reserve; and their successor, being on the ground already, was welcomed with a feeling of curiosity as to how he would govern. In the next chapter an account is given of the leading events in which he has figured since 1902; in this it will be sufficient to describe the officials by whom he surrounded himself for the effective administration of the diocese. None of his predecessors had his opportunity for making the right choice, as his knowledge of the clergy sprang from intimate acquaintance with them for a quarter century. They had changed in character very much in that time. Although the product of Montreal, Baltimore, Emmettsburgh, Troy, and Rome, and of all nationalities, they had finally accepted the American mould and the stamp of New York. The environment overpowered even the most stubborn foreigner, for America and its metropolis had together grown great in the esteem of men. They became proud of their city, and so fell in love with it that for them the country without became a wilderness. One of the minor difficulties of administration of the diocese is the reluctance to work in the country mission. As a body the New York clergy are too wedded to routine to be original. They prefer the well-trodden way to the new path, although the city conditions demand new methods every year. Ecclesiastics as a rule are shy men, and, therefore, unwilling to attempt new things; partly because of their exclusive training, and partly because criticism of their own class is immediate and candid. This clerical shyness is strong in New York, where a singular appearance on so great a stage causes widespread comment.

Intellectually they have advanced with the advance in their seminary and college training, but study and reading have only a secondary place in their activities. They permitted Brownson to wither away, and turned all their journalists into secular service twenty years ago; and to-day they have repeated the neglect by allowing the Catholic press in New York, books and journals, to sink into insignificance, Catholic writers now devoting themselves to secular work. Their strongest feature is parish administration, in which they have had success. It was an immense labor, accomplished in a short time, and so absorbed them as to shut out the view of other good works. In building up the school system they were slower than less important dioceses, and less interested. For a long time they remained utterly parochial in their habits of thought, quite unconscious of their power and opportunity, and hardly to be convinced of it by neighborly criticism. When the Leonine University went to Washington instead of to New York, a few arose to the situation, and in time erected Dunwoodie Seminary. They are fair preachers as to elocution and readiness, but markedly innocent of the modern point of view. Except that their sermons are shorter one might imagine them the same sermons preached fifty years ago. They are still remote from the present world, and very remote from the non-Catholic millions; a common condition of all the clergy, but more striking in New York, where there are no barriers of convention and prejudice to be removed. Yet, in a way, they are broad-minded, by instinct rather than by study and development. Their temperament makes them purely and simply priests of the parish or mission with hardly a thought outside that circle. These are their limitations, which should be joined with the fact illustrated in this history: they are maintaining capably the work built up by their predecessors, and are adding to it on a respectable scale.

It will prove interesting to see the character of the priests whom Archbishop Farley selected from this body to advise and aid him in his administration. Monsignor Joseph Mooney was made vicar-general, a priest of the distinctly American type and temperament, who had mounted through all the grades to this position under Archbishop Corrigan, and in the different offices of seminary director, pastor, chancellor, and vicar-general, had displayed the fine qualities of the administrator along with the finer qualities of the gentleman.

To be of the American type and temperament does not mean to-day Puritan stock, native birth, or English descent. In fact, too many of those possessing such a birthright have completely lost the American temperament to the worst form of aristocratic feeling; scorn of any but their own blood. Some of the finest Americans are persons who in their adult age passed from the exclusiveness of Europe to the generous liberty of the Republic, and were entranced by the change. Monsignor Mooney is unprejudiced, unbound by family or other traditions, sympathetic, sincere, and fair to all men. His capacity as an administrator is matched by a courtesy that springs from the heart. The quality which made him known to the public is eloquence, of the serious and formal style, not flexible, not able to reflect his own lighter moods, but effective, dignified, and worthy in matter and delivery of the pulpit or the platform. His career was varied enough to keep him far from routine, to bring him into touch with the needs and the problems of the time. He is, therefore, a representative man, able to advise, to administer, to understand, and at the same time, which with us is most important, to give voice to popular feeling and conviction in polished and fervent language.

Rev. Michael J. Lavelle was selected by the Archbishop as the junior vicar-general. Almost the same description might be given of him as of his associate, except that the difference of a decade lies between them, which in America means as much as a generation. He was ordained in 1879, at the opening of what was to prove a new period for the city and the church. As assistant and rector of the Cathedral he saw intimately the administration of Dr. Corrigan, the solution of its problems, the passing of its personages. As a native of New York he followed closely its wonderful development. The spirit of the time, which was one of vigorous progress, affected him, and unconsciously at first he kept pace with it. A well-read man and a fluent speaker, though lacking the finer graces of elocution, he could give voice to an occasion or an emotion in a very effective way. A tireless worker himself he had also the ability to interest and hold others in a particular labor. Besides his office as rector he helped along the national and local unions of young men, aided the general works of the diocese, and built up to success the Champlain Summer School, which represented an idea most repugnant to New York routine, and proved to be a most trying ordeal, between local scorn and general indifference. In becoming vicar-general, he passed into an office which informally he had often filled. A year later he was made a domestic prelate, and at the celebration of his silver jubilee in 1904 a splendid gathering of the clergy and laity bore witness to the general good-will in his regard.

Rt. Rev. John Edwards was made vicar-general for the female religious communities. The age of threescore and ten found this prelate as active and vigorous as a man of thirty-five, and mentally as flexible. Constant association with men of all classes and with the problems of administration for forty years, left him without a single prejudice peculiar to old age. He brought to each question little or no pre-judgment from past experience, except a pessimism which did not affect his activity. He was also of the American type and temperament, generous in his views and charitable in their expression. Archbishop Farley and his three vicars had worked together for the diocese many years, understood one another, and entertained a common esteem and affection. On all grounds their appointment showed sound judgment and argued well for future work. Into this circle a comparative stranger entered in the person of Rt. Rev Thomas Cusack, chosen by the Archbishop as his auxiliary bishop, a position which gave him a large influence in the diocese. As assistant and rector, and particularly as the head of the missionary band for non-Catholics, Bishop Cusack had a valuable experience, and revealed at the same time a charming personality. A fine personal appearance, an agreeable manner, and a sincere zeal gave emphasis to the quality strongest in him, that of the priesthood. He impresses all as the priest. While his appointment was a matter of astonishment, as his name had not been mentioned as a possible candidate, there was no sense of disappointment.

The remaining members of the Archbishop's council, holding office at one time or another, were Revs. Charles Colton, Charles Corley, James Flood, and James McGean. Father Colton became the Bishop of Buffalo. In New York he made the reputation of a capable, gentle, self-sacrificing priest, who worked day and night for parish and diocese. Father Corley remained only a short time in the council, making way for Bishop Cusack. He is a man of refinement, who carried into the work of the priesthood the gentle manners and refined taste peculiar to himself. Monsignor McGean, rector of St. Peter's, stands as the type of the American parish priest in the metropolis; which means that his parish is well-administered in the modern fashion, having everything worth having, and some qualities peculiar to itself; that he is a polished talker in the pulpit and at a public ceremony, a genial conversationalist anywhere; that he is a lover of books both for their matter and their binding; also well-acquainted with the city and the country and therefore somewhat of a conservative; and well-fitted to deal with the world. He was made a domestic prelate in 1904, and his long experience through the administrations of McCloskey and Corrigan fitted him for his place in the council. Father Flood, the rector of St. John the Evangelist, though holding a quiet place in the general world, earned a name for business ability and resourcefulness, which shortly placed him at the council-board. He erected a remarkably beautiful church and built up a good parish, but found time to help along many good movements. He supported the temperance movement and fought the expansion of the saloon; he assisted Catholic teachers to positions and hit hard at prejudice in the city's educational department; he took a personal interest in finding a career for struggling converts, and in all the diocesan works took a share of the labor, showing a practical mind, a generous disposition, an honorable temper, and financial ability. In particular, the diocesan council, as formed by Archbishop Farley, showed not merely technichal ability for its work, but largeness of character in its members, for the lack of which a council sometimes does strange and wonderful things.

In the winter of 1904, the Archbishop visited Rome and enjoyed a peculiar and important interview with the new Pope, Pius X. From His Holiness he obtained honors for various priests of his diocese, who were made prelates of the papal household. Their elevation gave great pleasure to the clergy and laity, as all were representative men. Never before had the honor of the purple descended so generously upon a single diocese. It was wittily said of Archbishop Farley that by this act he had made one-half his clergy purple and the other half blue. Of Monsignori Lavelle and McGean this history has already spoken; among the others Monsignor Patrick McSweeny easily held the first place by his age and his personality. His long and honorable career had been crowned with a double dignity. In selecting the three names to be sent to Rome as candidates for the vacant See, the clergy placed him third on the list as a mark of their esteem and confidence. It was also a token of the unity of the household. He had often taken his place in what might be called the opposition, not through scorn of authority, but for practical and praiseworthy motives; and as in earlier days, opposition and criticism looked to a simple people like heresy and rebellion rather than good sense and the proper exercise of individual judgment, he was forced to endure disfavor in its various forms. Clothed with the tribute of a place on the terna and with the purple of the papal household, his old age shone before men; but the external glory barely indicated the upright and consistent nature within.

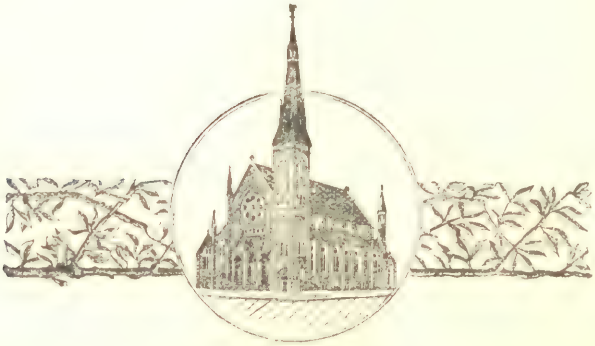
Rt. Rev. John Kearney, rector of St. Patrick's, stood next to him in age and honor. His name has more than once graced these pages, for his career began about the time Archbishop

Hughes was buried from the old Cathedral. The energy, determination, originality of his youth and maturity, he carried into his seventh decade, along with the sound health and salty humor with which nature early endowed him. Monsignor Charles McCready, rector of Holy Cross, enjoyed a position of singular influence in the metropolis, due both to his character and his career. As pastor of an important parish he had won success in its administration, by his care of the Church, which he rebuilt and decorated with tasteful splendor, by his care of the children, for whom he erected handsome school buildings, and by his direction of the treasury which removed the debt and carried the annual expense. A student of the famous Maynooth and a graduate of Mount St. Mary's, he possessed the literary faculty and taste, which made him the friend and patron of the struggling Catholic writers and journalists in New York. He rendered them assistance and encouragement. It was his delight to exercise the old-time hospitality to the clergy of the country and of his native Ireland; so that his house became noted in both countries and his many favors to the needy earned for him praise and gratitude. Naturally he fell into the position of helper and adviser to his own people both here and abroad. It was a position that taxed both temper and generosity, but he held it without seeming effort. An American in views and sympathy, and in the expression of both, he held the middle place in the trying times of the McGlynn affair, and could thus act as a mediator for both parties, his moderate views and just temper being so well known. In a word he proved himself a thoroughly representative man, and it is to such men that society turns for help and advice when things get tangled.

Monsignor C. G. O'Keefe, the rector of West Point, also held a position of singular influence, both by his character and by the incidents of his career. As a student of theology in Rome, he made the acquaintance of a group of ecclesiastics who afterwards became the foremost dignitaries of the Church in Rome and Italy; as the personal friend of Dr. McGlynn he stood by him in his difficulties, although without sympathy for his political and social doctrines; as the pastor of West Point, he held charming personal relations with the army officers; as the friend of Archbishop Corrigan he accepted the task of establishing the mission in the Bahamas at the capital, Nassau; as the friend of Archbishop Satolli, Delegate Apostolic in this country for some years, he had the honor of aiding him in the accomplishment of his mission; and for some years he was the assistant of Archbishop Farley in St. Gabriel's. The use which he made of his opportunities has already been described in the story of the Church at West Point and in the account of Dr. McGlynn. Ill health alone has prevented him from rising to the very highest honors; but as he is still young, full of energy, gifted with tact and discretion, his career has hardly reached its climax. Monsignor McKenna, rector of St. Raymond's, has been for years the intimate friend of the Archbishop, whom his advice, encouragement and approbation often strengthened and consoled in the labors of the mission. Monsignor Richard Burtsell, whose name has already been mentioned and his character described, was honored with the purple in 1905, while on a visit to Rome. Archbishop Farley asked for him the honor through his auxiliary, Bishop Cusack, and the granting of it gave immense satisfaction to the whole diocese, as marking the end of a disagreeable episode and testifying to the general esteem for his fine character and consistent career.

The position of chancellor of the diocese and rector of the Cathedral College was given to Rev. Patrick Hayes, of the younger group of the clergy. Either office is sufficient to test the mettle of a clever man. The industry, courtesy, and even temper with which both offices have been administered since their incumbent took them up is sufficient indication of the character of the chancellor. The superintendency of charities remained in the charge of Dr. Denis McMahon, the rector of the Epiphany, whose work in the charity department has already been described, who also administers his parish carefully, and finds time to further the interest of the Champlain Summer School, as its president. Dr. Gerardo Ferrante remained in the position of consulting canonist, lawyer, and judge of the matrimonial court, where his legal ability and experience have been of great assistance, both in the settlement of cases and in the enunciation of general principles suited to American conditions. Rev. James Lewis was appointed to the responsible and difficult position of secretary to the Archbishop, and has held it meritoriously for the past three years. The introduction of the Gregorian chant into the diocese led to the formation of a music commission, with the object of examining conditions and gradually preparing the way for a thorough reform in church music. As secretary of this commission was placed Rev. John J. Kean, rector of the Church of the Holy Name, and eminent in the diocese for the fine qualities which go to form the true priest. Such, in brief are the men by whom the Archbishop surrounded himself for the purpose of carrying on the work of the diocese, and also to set high the example of honor and achievement.

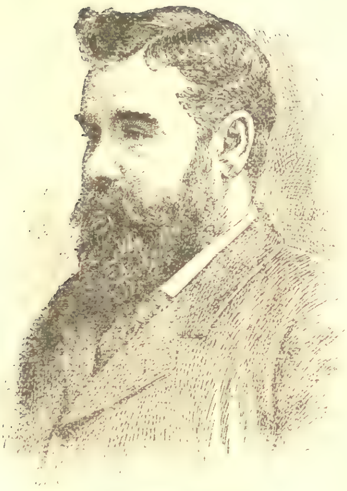
They are all living at this writing. Therefore their praise must be left to those whom they serve faithfully. Men of similar character occupy the committees on schools and examinations. The aim of all is sincere and fruitful work for the people, for the Church, for society. The nature of that work can best be judged by reading the next and final chapter of this history. One tendency with regard to the diocesan administration has been apparent since 1880; to imitate as closely as may be military method in discipline, so as to get the military efficiency. In this country so much is left to the ecclesiastical superiors and so little to the law that a prelate of military genius could easily introduce a military discipline. This tendency no longer springs from absolutism, which the American spirit has banished, but from the desire for the best and quickest results. Archbishop Hughes was an absolute ruler; his present successor could be as absolute, but he prefers the milder way, which means the best men in the offices and all of them working. The number of these offices shows how complex the administration has become since the time of Hughes, and how powerful is the body which requires this complexity.



St. John's, E. 55th Street

CHAPTER XLI

THE EPILOGUE



Thomas Mulry

WE are now looking at history in the making, so near are we to the laboratory of events; but history, like nature, does not give up all her secrets to the microscope; the scientist gets only a little way under the surface; and we commoner mortals can see only the surface, part of it at a time, often detached, unrelated, deceptive. This farewell chapter will make no attempt at history, which would be impossible. It will give the record of significant events, to illustrate the opening of the new administration, to give a hint of its scope and character, to suggest what its future will be, to forecast what its historian will say a decade after it has closed. Many important affairs engaged the attention of Archbishop Farley from the moment he took charge. Each one had its history, long enough to fill a chapter by itself. Only a page can here be given to half a score of the more prominent matters. The Archbishop called a meeting of the Italian clergy on January 20, 1903, for a double purpose: to put the work for the Italian immigrants on the best possible basis, and to make an end of proselytizing among them.

His speech on the occasion received wide-spread notice from the journals. He characterized the work of the Protestant missions among the Italians by its proper name; he called it the stealing of the faith from the innocent, the meanest kind of robbery. The direct phrase shocked the guilty and surprised the community, which had rarely heard, since 1864, direct descriptive phrases from an archbishop. It was made known that the business of stealing the faith of the innocent, under the guise of poor schools, soup-kitchens, and other bribes, would have to be stopped. The mean hypocrisy of the business disgusted the decent; for here were Protestants falling from their faith by the hundred thousand in the city, and their leaders deserted them for the wretched joy of winning a few Catholic Italians from their faith. This is a precise description of the situation. The proselytizers are a peculiar set of people. The loss of their own backsliders seems to give them no pang; but to win one Catholic, though a child, to apostasy, they would compass earth and heaven. The discussion of the question among the Italian priests had immediate and happy results. Measures were taken to safeguard the Italian people from their enemies. The Rev. D. J. McMahon was appointed to direct the common effort, to concert plans, to keep the movement active and fruitful, and to interest the entire Italian body in their own welfare.

As the immigration from Italy had assumed proportions, and seemed to grow every year, it was evident that the Italian question would long be a grave one for New York. The Archbishop therefore took other measures to meet the demands of a later day. The old seminary in Troy, still unsold for lack of a bidder, was turned into a college for Italian boys and placed in charge of the Salesian Fathers, members of Dom Bosco's community in Turin. The idea was to cherish vocations for the priesthood among the Italians. So far the work has continued with promise of good results at the proper time. In the meantime the direct missionary work for the Italians has been carried on with vigor, as we have already seen, and the determination is to miss no point in the development of the whole scheme. The supreme difficulty seems to lie in the indifference of the people themselves, who act as if the Catholic religion did not exist in America and may be dispensed with until their return to Italy. In the former opinion they are sustained by many fervent though hardly important writers of France. The Countess Annie Leary, upon whom Leo XIII conferred her title of nobility for her noble charities, interested herself in the Italians, and established an art academy for the teaching of such arts as are familiar to the people and likely to help them to comfort and success.

The work of education in all its departments was carefully examined. The Dunwoodie Seminary first received attention. A larger demand is made upon our seminaries and their graduates than was thought of twenty-five years ago. We have more time and money, some new methods and easy conditions; there is less excuse for deficiencies in the clergy; and the people within and without the fold have conceived such a respect for the priesthood that the faulty priest shocks their sensibilities and their ideals. Evidently the Archbishop determined that the product of Dunwoodie should be as near perfection as could be attained, and that the faults of the New York students should be eradicated with all speed. He desired that the discipline should be strengthened in some points, and the study of preaching be made productive of the very best results. As has already been pointed out, the average sermon in the New York diocese, while of fair quality as to the substance, takes no account of the modern point of view, and makes no appeal to the people of to-day. And the clerical student of the city is generally too well satisfied with his high station in American life, birth or residence in the metropolis, to strive for peculiar excellence in the pulpit. Dunwoodie, besides being a splendid structure, has a capable faculty, and two or three remarkable men among its professors. It had a share in the publishing of a homiletic monthly, which won attention and praise from the interested public. A step higher was taken when the seminary undertook to publish a high-class magazine, under the title of the *New York Review*, appearing six times a year, and dealing with the great religious and scientific questions of the time. The first number was issued in June, 1905, with a fine set of articles and many superior writers.

Thus by the introduction of a few significant changes and plans the diocesan seminary passes from the rank of a local institution to the position of a centre of thought as well as of clerical training. At the same time the professors get opportunities for wider influence, the students are brought closer to ideals, the diocesan clergy look up to the seminary as to a light, not merely at it as a hazy and pleasant memory. It will be a noble achievement if Dunwoodie, besides sending into the world true priests, can make them preachers of sermons that grip and bite by the aptness of the theme and the beauty of the English. As a feeder to the seminary the Cathedral College was opened in the city in September, 1903. Archbishop Corrigan had planned for this institution. There was considerable discussion as to its need in the scheme of clerical education. It is a regular feature of clerical education in France and other parts of Europe. Nearly all the Catholic colleges in this country were founded on its model, but circumstances changed their first character. Its supporters are usually advocates of the theory that the future priest should be educated apart from the world, not merely because he will thus escape contamination, but because the peculiarities of his training demand it. Its opponents considered it a superfluous expense, since the ordinary college did the work, and the association of the young cleric with the laity was as necessary a part of his training as his studies. The Archbishop heard the arguments and opened the college, placing it in charge of Chancellor Hayes and the priests of the Cathedral.

It will take ten years to tabulate the results. The theorists on both sides may not have much to count upon, as the boys live at home, and will have as much of the world as is good for even a layman. One hundred and fifteen students have been in attendance, and the rule makes demands upon their piety no less than their industry and cleverness. The advantages of a common training are as evident as the same thing at West Point. Meanwhile, the other colleges have for the most part lost the gracious presence of the young clerics, a loss felt most keenly by the teachers and professors, for these boys are often the salt and the light of the Catholic college. The church schools are naturally the feeders of the colleges, the very basis of the educational system. Archbishop Farley appointed two superintendents to look after them, Revs. Thomas Thornton and Joseph Smith, whose experience in school-work, acquaintance with the needs of the children, and high character, warranted excellent supervision. There is no longer any doubt as to the coming success of the religious principle in the education of the children. What was a question fifty years ago is now a certainty. We have kept the grand majority of our children, while the sects have lost theirs to indifference and Agnosticism. This century will see every parent and Christian and moralist on the side of religion in training, devoted as are the Nonconformists of England and their brethren in America to schools without religion.

The expense of the church school is light by comparison with other schools, but still a heavy burden; and yet it is a favorite theory with the experts that the church school pays for itself in the deepened faith of the people. Acting on this conviction Archbishop Farley set out to increase the schools in the diocese, at least to that point which would enable New York to show as large a proportion of children at school as any well-placed diocese. He made a personal appeal to all his rectors to build schools, if it were at all possible, and thus carry out the statute of the Third Plenary Council of Baltimore, which ordered every pastor to erect a school within two years. The responses were various, but the general result was hopeful. In two years twenty-six new schools were under way. Therefore, within a very short period, fifteen or twenty thousand children will be added to the eighty thousand now being trained in the care of the Church. At this rate it will not be many years until the great majority of the children will be in the proper schools. While state aid is apparently far off, owing to the Protestant dread of the phantom, a union of church and state, there can be no doubt that just men will yet do the right thing by a noble work, conscientiously undertaken, and doing the country immense service.

The crown of the educational system is the Washington University, whose sixteen years have been full of trouble, from the sicknesses of infancy, the imprudences of youth, the mistakes of nurses. New York treated it coldly, and many other dioceses kept away from it, although the general sentiment admitted the need of the institution. Long was it prayed for, only to be flouted when it came; because it did not come in the guise which each one expected. Archbishop Farley undertook to direct popular sentiment in its favor. At his first synod in November 15, 1904, he gave the usual instruction to the clergy, in which he made a precise and candid declaration in behalf of the university. He could not say enough in praise of its work, nor be too emphatic in commendation of its quarterly, the now famous *Bulletin*. The utterance had been prepared with care, and was delivered with warmth of feeling. It meant, of course, not only that he had taken up the cause of the university, but also that he expected the clergy to follow him with enthusiasm; and he certainly provided enough strong reasons to enable the most unwilling to convince himself of the necessity of following. Since that time, as he had done long before, he has uttered the same sentiments and resolves, before clergy and laity, so that time shall not weaken the memory of the first utterance. As long as he lives the entire moral strength of the great diocese will be at the command of the university. What the effect of this attitude has been, the authorities of the institution know better than any other. At the least, it will help to put an end to half-heartedness in many places.

Thus have school, college, seminary, and university, been helped in the past three years, openly, handsomely, effectively; so that each can count its gifts, and the whole world can see the spirit which is abroad. It is this Christian education, supporting the influence of the home, which is to give us a thoroughly Christian laity, a sanctified and intellectual priesthood. From decade to decade the clergy have increased in numbers and grown finer in quality. At first the bishops sought only for priests, being anxious to save the souls that were perishing for lack of the sacraments. It is quality now which is most sought, intellectual, temperamental, spiritual. Sanctity is the real mark of the priest. That wisdom which does not mean the fruit of reason, but the love of the things of God, is his loveliest ornament, and his most powerful weapon. Materialism invades the human nature of the priest, when he forgets prayer and meditation, the reading and study of the Scriptures, and of other holy books. With a view to encourage attention to the spiritual life, Archbishop Farley established in November of 1904, the ceremony of the monthly recollection; when the priests assemble in the Cathedral College, listen to a fervent instruction from an earnest preacher, and assist at the Benediction of the Most Blessed Sacrament. It is an experiment towards something more conclusive and permanent, which only the light of the Holy Spirit will develop; but it turns the minds of all on this one day to the special need of the priest's life, heart-felt prayer. Following the same line of action the Archbishop made the annual retreat extend over three weeks, so that every priest in the diocese may have the benefit of spiritual retirement and refreshment infallibly each year.

All these improvements and innovations have met with the usual criticism, some of it facetious enough; but changes are of value if only to draw the fire of criticism, and routine proves itself rotten when it raises a howl at change. The life of the clergy is beautiful, but it can become monotonous even in its beauty, and it is well, therefore, to disturb it occasionally with bearable trouble, unusual and unwelcome effort, and rewards of merit. While the Archbishop was introducing the trouble and the effort he did not forget the rewards. Early in 1904, he astonished and delighted the country by obtaining from Pope Pius X the honors of the prelacy for eight members of the clergy. The incident has already been recorded here, but it can be commented on from a different point of view. The rank of papal prelate is purely honorary, entitling the holder to certain privileges at the Vatican, and to precedence in his own diocese. He also wears the dress of a prelate, the purple. It confers no power and no jurisdiction; but it may be compared to the medal or the epaulets of the victorious general, or the ribbon and cross of the Legion of Honor. It is a perpetual reminder of certain things that should not be forgotten. In this instance, it was an indication that the Archbishop intended to do things on a large and handsome scale, if he did them at all; and to make them as significant as possible. In the case of Dr. Burtsell this significance struck even the dullest. No elegant speech could have spoken so clearly and forcibly. With regard to the others it was a public testimony to work well done and to character kept stainless. And perhaps, also, it was an emphatic hint to all that the misunderstandings of the past had ceased to be.

The reform in church music struck the diocese of New York with its fullest force, chiefly because the Pope indirectly urged Archbishop Farley to set an impressive example in so important a see. Although outsiders were surprised at the announcement of reform, and some musicians found it a retrograde movement instead of an advance, there was nothing sudden in its introduction. The peculiar music of the Church, the Gregorian chant and its modifications, had almost been lost sight of in the stormy centuries since the Council of Trent. When the ship itself was in constant danger, time could not be wasted on the elegancies of the rubrics and the formation of choirs. The Gregorian disappeared from common use, being found only in the seminaries and monasteries, and in a few parishes. For thirty years or more, however, the restoration and purification of the Gregorian have been steadily advocated. Fine examples of its noble musical character have been in existence in Montreal, and in the churches of St. Francis Xavier and of St. Paul the Apostle, in New York. The effort to restore it became so wide-spread in Europe that it was only a matter of time and opportunity when some pope would take it up and give it the first impulse towards final recognition. Pius X, as Cardinal of Venice, happened to be the patron of the composer, Perosi, who had won eminence by his sacred musical compositions and had been established in Rome. When Cardinal Sarto became Pius X the road was opened for the return of the Gregorian to its preëminent place in the choir. The papal document commanding its restoration with all convenient speed might have produced no more than a formal compliance with its provisions, for the inertia of the world is a difficult thing to overcome even for a good cause; but Pius X supported it with his personal influence, and asked every bishop that visited him to make a conscientious effort in behalf of Plain Song, to keep the spirit, as well as the letter, of his commands.

The whole matter was placed strongly before Archbishop Farley, who promised to do all that could be done. He kept his word by introducing the Gregorian chant into the Cathedral, and urging upon all his pastors to adopt it as soon as possible. Better than this, however, was the appointment of a commission to look into conditions, and to take charge of the revolution that was bound to come. In charge of Monsignor McGean this commission has carried on the work confided to it, and is intelligently and moderately paving the way for the desired result. All have recognized the chief difficulty of the situation, which is to train capable singers in the Gregorian for the smaller churches. Plain Song poorly sung is a most woeful disturber of divine worship, and it is bound to be poorly sung in the smaller choirs. It is better, therefore, to continue the simple and melodious music which can be well sung by the average singers, than to degrade the public church service by the sonorous bawling which can be heard in many small parishes of Quebec; until that time when capable teachers will have trained the children with sympathetic voices to render the sublime chant of the Church. New York, under the inspiration of its Archbishop, has taken up the work in a way to delight the heart of the Pope and his adviser in this matter, the Abbe Perosi. A clerical choir has been formed, composed of members of the clergy, which will undertake the singing of priests' requiems and other important occasions, and at the same time make a special study of Plain Song under efficient teachers. The change of music at the Cathedral has not pleased the lovers of music nor the multitude, but this is an unavoidable incident. When the singers of Gregorian have multiplied, and the choir director can gather for festal days five hundred trained voices, as they do in Montreal and Paris, the solemn and harmonious effect will efface the memory of operatic church music.

The old devotion to the work of the famous society for the Propagation of the Faith, once so popular in this country, had languished amid the numerous works of charity carried on in New York. It was suggested to Archbishop Farley that he revive it. The society had been generous to the American mission, it was doing wonderful work in many parts of the world, and it was an effective agency for taxing the richer dioceses for the benefit of those poverty-stricken. The Archbishop at once appointed an energetic priest, Rev. John B. Dunn, to make the revival his special care, to collect money throughout the diocese, and so to organize the good work that the name of the diocese would be held in benediction by the struggling missionaries in the waste places of the world. This instruction has been followed, and for the past year generous sums of money have been flowing into the parched lands, while the system of management is being perfected. In the same way has the Archbishop enlivened all the boards and committees engaged in diocesan work; he has found time not only to address them with encouraging words, but also to speak the command, or suggest the method, or demand the result, which stirred them to more efficient work. His intimate acquaintance with them enabled him to strike the weakest and the strongest spot with the first word, and thus to set them going at their best speed.

Turning now from the work of diocesan administration to questions of general interest, the matter of federation of the Catholic societies in America was among the first to engage the attention of the Archbishop. This purely economic measure, of the greatest value, had been proposed and advocated by Bishop McFaul of Trenton for many years. Its usefulness had been at once perceived, but the leaders were not so sure of its necessity. The utterly conservative opposed it, because all great organizations seem to them to threaten more future evil than present good. There was also the usual opposition from some of the societies interested. The idea triumphed over all opposition, as men discussed its natural and beneficial consequences. It did not affect the independence of the societies, but really strengthened individual influence. It brought them together as one for great purposes, and it promised to break down the barriers which distance, racial feelings, and local customs inevitably build up between organizations, although pursuing the same aim and actuated by the same faith. Archbishop Farley gave his support to the idea, and also its first impulse in New York. Vicar-General Lavelle presided at the meeting of delegates from the various societies to create the Board of Federation, and in his significant speech voiced the good-will of the Archbishop and his earnest desire that nothing should prevent the successful consummation of the scheme. The German societies distinguished themselves by their support of federation, which is hardly to be wondered at, as the Germans are intense lovers of organized effort, and carry their passion into the smallest affairs of life. Their children play at forming societies. It is likely that they will prove the strongest supporters of the federation idea, all the more that the Archbishop has set the seal of his approval upon it. In time a single word from the chief officer of federation will be heard to the limits of the nation; and thus Catholic public opinion, from quick information, will be swiftly formed, and prompt action on any given measure will be easily secured.

Through his entire career the Archbishop has been more or less in touch with the press, because of his official positions. For the erratic and irresponsible animal which it has proved itself, often cruel and lawless, it has treated him very well, because he met it with courtesy and frankness. Its methods naturally suggested to him the formation of a Catholic press. No cleric of any experience but knows the grave necessity of a Catholic press today. What press we have does good work as far is it goes, but it is not strong and varied enough to meet the secular press on even terms; it does not affect the public opinion of the hour; it has not the patronage which enables a press to secure the highest talent and experience; it has not been able to hold its own graduates or to cultivate a new set of them. Undoubtedly, this miserable condition must soon be changed for the better, and the Archbishop is sufficiently acquainted with it and sufficiently interested to help bring about a change. His warm praise of the University *Bulletin*, his commendation of the various publications in the diocese, and his encouragement of the Dunwoodie publication, the *New York Review*, show his interest. When he feels that the moment for action has arrived, the signs are that he will do something worth while.

In the meantime he has begun the work, far off as it were, by the enterprise of producing a Catholic encyclopedia. A work of this kind will be one of the springs of Catholic and secular journalism. It will provide the information for lack of which American writers and journalists, and indeed people of every class, make the most astonishing blunders with regard to Catholic history, belief, custom, teaching, and opinion. This year the organization of the encyclopedia was effected. A stock company was formed to finance and to manage the production and the sale. An eminent Catholic professor, Charles Herbermann, was made the editor-in-chief, Dr. Shahan and Dr. Pace of the University, Conde Pallen, and Fathers Wynne and Campbell, editors of the *Messenger*, were made associate editors, Mr. Charles Eyre was chosen president of the company and Mr. Robert Appleton the manager. The Archbishop called a meeting of business men, and proposed that New York should raise one-half the stock, or fifty thousand dollars. Thirty-five thousand was taken at the meeting. He proposed that the other half should be contributed by the leading dioceses of the country, as the work was intended for all, and all would certainly share in its benefits. He laid the matter before the archbishops at their annual meeting, and they agreed to take one-half the burden. The work has, therefore, been successfully launched as far as the business part of it is concerned. The editors and managers must do the rest. It is a splendid enterprise, and will shed glory on all that have part in it. The Church holds so commanding a place in the Republic as to provoke inquiry in all quarters; and at the same time so little is she known, so rock-ribbed is prejudice and ignorance towards her that the ablest men of the land, professors, statesmen, judges, and journalists, are not ashamed to echo the slanders, and lies, and blunders, of the past, all of them childish, with pompous display of learning.

The publication of an encyclopedia is a dangerous and difficult enterprise; the first cost is enormous, and the expense of distribution very large. It is the work of years, if it be of importance. All the more does the adventure show the spirit of its promoter, his confidence in the people, his sense of its necessity, and his courage. To the experienced eye it is destined to a great success, but this is not so clear to the tyro. It is another evidence that the Archbishop is bent on doing great things greatly. It is the beginning of a Catholic press. It just precedes the literary resurrection which will come in this century to the poor dead body of Catholic-American literature, lying wrapped in its mournful cerements in the tomb guarded by the modern publishers, and awaiting the trumpet of Gabriel, or the touch of a master, to spring into life again. Should it be the lot of Archbishop Farley to bring about that resurrection, his fame will outlast his own cathedral. It can be surmised, from the last few pages, that he has taken up the life of a public man with as much earnestness and sincerity as others have displayed in avoiding the position and its duties. In looking back upon the bishops that have ruled in New York, it will be seen that Bishop Dubois kept clear of the public, although cultivating the acquaintance of public men; that Cardinal McCloskey neither avoided nor sought it, but was nevertheless steadily in the public view; that Archbishop Hughes deliberately sought the American public, appealed to its sense of justice and fair play, and often instructed it; and that Archbishop Corrigan as deliberately avoided publicity, detested it, and looked askance at the men who kept the centre of the great stage.

It seems to be a matter of temperament, but may also be a matter of policy. It may have been observed that the American public, quite as much as the ancient Greeks and Romans, is taught by its leaders through public utterances and appearances. Much more than to the press do Americans turn for light to representative men; so much so that the press has been compelled to use the great names of the day in getting the interest of readers for certain matters. The Archbishop of New York is by his position the foremost churchman of the country. His utterances, carefully phrased for a situation or a public emotion, cannot but have a far-reaching effect. It would appear that Archbishop Farley is fully alive to these facts and has taken up the office of a public man with good sense and honest discretion. Each public appearance of his, since his elevation, has been significant, and his utterances have studiously avoided the commonplace. College commencements are great occasions for episcopal commonplaces. In the year 1905, at three of these celebrations he spoke with such emphasis and eloquence on West Point education, the divorce evil, and the fine character of President Roosevelt, that audiences listened with astonishment and pleasure, and the press printed his speeches with display type in prominent columns. As one glances at the list of his activities, the more important only being mentioned in this chapter, and observes the methods used, a suspicion is born that Archbishop Farley possesses not only capacity for work but the quality of greatness. It will take years for this quality to display itself beyond doubt, since mere activity does not testify to its presence. It is no praise to say, for it expresses a common impression, that he has begun his career on grand lines.

Here this history ends. It opened with a great man in an honorable but miserable situation: Archbishop Carroll solitary in the new Republic. He began his career with Washington, whom the nation has canonized for its own temple. Why should he not receive the honors of the altar for a life that was heroic, as far as I know the records, from his youth to his death, and whose patience, perseverance, and sweetness under painful trials seemed of saintly perfection and constancy? The history ends with a situation whose vast dignity cannot be surpassed on this

Continent at least. The reader will have perceived that this book embraces the career of mostly humble people, driven out from their native seats by adversity, who kept the faith through trials of all kinds, and who came at last to a noble prosperity for themselves, and a great triumph for their religion. They have been justified greatly by success because through the providence of God their career was unconsciously planned after the rule of the Scriptures: "Seek first the kingdom of God and His justice, and all these things shall be added unto you." At the outset they had to be content with the lowest place, and to get their human joys in low wages, their own company, small opportunities, and the beauties of nature. Apostasy was the price demanded for promotion. A few paid it, poor souls. The grand majority stood to the faith, and now their glory shines in the eyes of all men, permanent, convincing, beautiful as the sun of the morning.

Orphan Asylum

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